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Lines of Advance

In August, 1954, the attention of the whole Christian world was focused on North America. Not only were the leaders of the member churches of the World Council of Churches deeply concerned about the great Assembly at Evanston, but local congregations, individual Christians and all kinds of Christian communities prayed for it and impatiently waited for the message Evanston would have for them. It was indeed moving for all those who took part in this Assembly to know that they were supported by the prayers and fellowship of millions of believers. It was also striking to see the interest taken in this great ecumenical event by churches or groups outside of the ecumenical movement. I myself was impressed in reading Roman Catholic magazines to discover how closely they followed the preparations for the Assembly, and with what care they have begun to report on its work.

No-one can yet say what Evanston will mean for the life of the Church and of its members. So much depends upon the way in which what was said and done there is received and implemented in national and local situations. But it does seem certain that Evanston could be the point of departure for a real advance in the life of the Church and in its evangelistic service, and even in the life of the world as a whole.

Ecumenical activities were not limited during this North American summer to the Assembly of the World Council of

Churches. The presence in the United States of so many Christians from around the world made it possible to organize there a number of other ecumenical conferences. The World's Student Christian Federation itself sponsored several, including a meeting of its Executive Committee, a consultation on its missionary strategy, and a conference of university professors. It also took part in a consultation of the World Christian Youth Commission, the cooperative body which brings together the World's Alliance of Y.M.C.A.s, the World's Y.W.C.A., the Youth Department of the World Council of Churches, the World Council of Christian Education and Sunday School Association, and the Federation. These meetings have already proved of great significance for our life and work. They may also be points of departure for the Federation's advance on the way of obedience and witness, as well as for ecumenical advance.

We would like to be able to make available to all readers of *The Student World* most of the speeches and reports of Evanston and of these other meetings. Many of them will be published, or have already been published, in various places, and we have thought that at least one issue of our Federation magazine should be devoted to some of the most significant of these speeches, in order that our readers may share in the thinking of our ecumenical encounters in North America. At a later date we hope to publish in *The Student World* some of the reports of the Federation meetings held in North America in the summer, and we expect that all our readers will make an effort to read carefully the official statements of the Evanston Assembly, as they have already been published in different countries and in several languages. God has given us much at Evanston. He offers much to His Church through the Evanston documents. Let us receive this gift with gratitude and make use of this opportunity to advance together in faith, love and hope.

PH. M.

The Church's Dependence on God and Its Independence from Man ¹

JOSEF L. HROMADKA

It is almost a platitude to speak of the dependence of the Church on God and of its independence from men, both singular (a man) and plural (men). The substance of the biblical message consists of nothing else than an unceasing adoration of the Lord of heaven and earth, of an unreserved allegiance to the Triune God, who is from eternity to eternity, who is the beginning and the end of our earthly history, who is beyond all the means and ways of our knowledge, on whose loving kindness and grace we depend in every movement of our spiritual and material life. When the early Church sought for a right, adequate definition of her faith in the God of the prophets and the apostles, she had to use the Trinitarian formula, so complex and still so simple. The God of Abraham, Isaac and Jacob is the God of sovereign, free grace, bound to no human ideas and institutions, to no temples and orders, to no human aspirations and achievements, to no theological, dogmatic and moral criteria. And yet He is everywhere: He has entered the most abominable, the most wretched, the most sinister realms of human life. He is at the bottom of human helplessness and corruption; He was hanging on the Cross, between the thieves; He took upon Himself the judgment; He went with sinners to death, was buried and descended into hell. There is no sacred place, no human institution that can contain Him, get hold of Him. However, there is no darkness, no corruption, no wretchedness, no sin, no misery and destitution that can prevent Him from being, in His gracious love and compassion, present exactly where no man would dare to expect Him. And it is only due to His will and grace that

¹ An address delivered at the Second Assembly of the World Council of Churches at Evanston, Illinois, U.S.A., August, 1954.

we can know Him, can be aware of His presence, can hear, understand and accept His Word. "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it bloweth ; so is every one that is born of the Spirit" (John 3 : 8).

The God in whom we believe according to the prophets and the apostles is beyond all the most sublime thoughts and speculations, beyond all human religions, cults and pious sentiments, beyond all human norms and moral judgments. And yet He is, in His mercy and grace, nearer to us than anyone else. He is nearer to our hearts and souls than we ourselves are. He understands our mind, our sin and aspiration, even when we are confused, blind and dishonest to ourselves.

What does it all mean in regard to our main theme ?

Do we depend on God ?

First, the thesis of the dependence of the Church on God has nothing to do with our academic, theoretical "truth". We can easily elaborate a thorough system of thought that might theoretically and logically bring irrefutable evidence of the dependence of the world and all men on the God of the universe. As a matter of fact, magnificent ideologies of this kind, both philosophical and theological, have been established over and over again. And still, the most relevant, the most frightening and momentous question will always be whether we, whether the church to which we belong, whether we, gathered here, in the World Council of Churches, really depend on God, on the God who has spoken through the prophets, became flesh in Jesus Christ, and sends forth the Spirit of His Son into our hearts, crying, Abba, Father ! Any human ideology, no matter how idealistic and theistic it might be, is nothing else than a human effort to get hold of God, to subordinate Him to *our* thoughts and systems, to use Him as *our* ally in ideological, political and social struggles, to make Him a basis of *our* culture and *our* way of life, in other words, to make Him, through a very subtle and sublime reasoning, dependent on ourselves. Let us all be aware of a terrific danger of religious or metaphysical self-deception !

God in human life

It is here that we have to hear the warning of the sovereign Lord, of the incarnate Word of God, of the Crucified and Risen, walking in our midst, close to us, with outstretched hands, giving Himself unto us, and yet untouchable, free, commanding and continually walking ahead of us. We are living in momentous times of the Church, in times when any self-complacency, self-assurance, self-deception and any lack of inward, penitent, searching self-examination may ruin the faith and the hope of the lives of millions. Have we rallied here, at this most important place of the present Christendom, as wretched sinners, deprived of all human glory, with empty hands, possessing nothing, joining the publicans and sinners, and crying out of the depth, *de profundis*, unto the God of Jesus Christ? This is one of the decisive, the most relevant questions confronting the churches, *our* churches and congregations. Unless we *descend* to where He is present in Jesus Christ, we do not understand His call or go obediently in the direction He points. Where is He? In the heaven of heavens? Yes, indeed. And yet the story of the Bible, both of the Old and the New Covenant, is the story of God who has put aside His heavenly glory and entered our human life with all its real weakness and corruption, sorrow and suffering. The main theme of the biblical message is exactly this movement of the gracious God from the heaven to the earth, from majesty to human wretchedness, from the garden of Eden to where human sinners live and try to flee the majestic love of their Lord. It is easy to turn one's eyes unto heaven and to speculate about metaphysical mysteries of the *Ur-Grund* of the universe. It is easy to ponder the mysteries of the exalted Christ. However, faith in Jesus Christ is something profoundly different. To believe in Jesus Christ is to be where He is and does His work, to be on His side in His continuous struggle with human sin and suffering, with injustice and death, with bigotry and selfishness, with pride and religious self-assurance.

Where do we stand ?

The dependence on the living God, on the God of gods, on the Lord of lords, can be granted only in the deepest depth of our wretchedness and genuine penitence, when our human existence has been freed from the bondage of selfishness, pride, self-complacency, or from the shackles of despair, helplessness and confusion. No great thought or speculative idea can grant us real, existential dependence on God. The relevant point is not the idea of our, or of the Church's, dependence on God. The relevant point is the *reality* of our dependence. Let us not forget that the most imperceptible temptation the Church lives in lies in the avowed or unavowed desire to use God for human ends, to profit from what we call religion, to attain a false security, to convert the faith and cult into safeguards of human earthly treasures and possessions. The history of the Church is the history of a never-ceasing wrestle between God and gods, between faith and paganism, between a genuine worship of God and idolatry. The struggle between Christ and Anti-Christ is being fought within the Church, in her sanctuary, between the divine call to obedience and allegiance, on the one hand, and the desire of the human heart to use the Church and cult for — I repeat — earthly ends, on the other. A God-less world is much less dangerous than a paganized Christ-less Church. Where do we stand ? Let us ask this question without arrogance. It is an awful, but, for a real believer, an inescapable and purifying question.

Jesus Christ's independence from men

Dependence on God is a gift of grace and fruit of the Holy Spirit. It is a radical transformation of the human heart, of human existence. It is an unceasing renewal of inward freedom, a continuous battle against the serfdom of self-concentration and selfishness. What a miracle to be dependent, truly dependent on God, to be truly free in the very depths of our human existence ! And what a miracle to be *truly free* in our attitude to men ! To be *free*, and to be *truly free* ! But again, what does it mean when we speak of the Church's independence from men ? Are we truly independent ? And is it right to ask for the inde-

pendence of the Church from men ? The Church is the Body of Christ ; as a communion of pilgrims walking in the steps of the Crucified and Risen towards His ultimate victory, it cannot possibly desire an abstract independence from men. Jesus Christ has made Himself a servant of men. He took upon Himself the burden of His followers, disciples and adversaries. He did not come into this world with any idea of independence. He came to do His Father's will, to carry on a work of salvation, to rescue men, to suffer with them, to feed the hungry, to heal lepers and, in the end, to die between thieves. What did His independence from man mean ? Precisely this : that He utterly forgot Himself, that He was absolutely freed from the bondage of selfishness, that He transferred the centre of gravity of His life into these fellow men, His neighbours. He was in a majestic way independent from anything in the world. He was the Lord. But He proved to be the Lord exactly on the Cross, in the moment when all the misery of the world and of all men took hold of His human existence, when He was — literally — one with wretched, rejected sinners.

Freedom in love and service

His freedom was a reflection of His love for men. What the biblical message calls love has nothing to do with sentimental emotion. It is a miracle in our human heart. We all are in our substance egotists — whether we are ready to admit it or not. And being egotists, self-concentrated men, we are miserably unfree, full of fear and anxiety, irritation and panic. The more we are concerned for ourselves, the less we are free, the more we are void of freedom, the more we are enslaved by our own selfishness. The more we think of other people, of their need and suffering, the less we live under the pressure of fear and anxiety. Love in its very substance is a self-identification with our fellow men, is a freedom from ourselves, from the selfish fear of the human heart.

We are independent in a truly majestic way only when we — in self-denial — give ourselves into loving service to our neighbours, to the men and women who live close to us and need our assistance and help. "There is no fear in love, but perfect

love casts our fear. For fear has to do with punishment, and he who fears is not perfected in love" (I John 4 : 18). Love is perfect freedom, because it is free of fear, free of selfish concentration. It is utterly illegitimate to speak of our independence from men in the prophetic and apostolic perspective of freedom, unless we first speak of the love of self-dedication unto the Lord who first loved us (I John 4 : 19) and, simultaneously, unto our fellow men. I wish to underline the word "simultaneously". A truly free man is free because he loves. His love makes him free of himself, of fear and uncertainty.

The freedom of the Church

What, then, is the meaning of the Church's independence from man? Certainly not an attitude of superiority, of patronizing moralizing, of hierarchical arrogance, of sanctimonious self-elevation, of religious self-satisfaction and self-separation. The Church of Christ can claim only one genuine freedom and independence : that of self-consecration unto the Lord and self-dedication unto men, both in the love which casts out fear. This independence of love is a burning fire, consuming — day after day, hour after hour — all our human desire to live for ourselves, to be free for our own pleasure, to get more and more for ourselves. What we have said about human freedom in love and service applies in the same manner to the Church. As a matter of fact we should have spoken first of the Church and its freedom in order to understand man's freedom and independence. However, what I wish to stress is the fact that what we call independence or freedom is a gift of divine grace granted to the Church or to its individual members in the moment when the Incarnate Word of God has turned their faces unto Himself and got possession of them. Jesus Christ is the resounding "yes". The freedom and independence of the Church is above all a majestic "yes" to the living God and to the Man, Jesus of Nazareth, the Man in whom and through whom we come down to where human sinners live to be loved, awakened and uplifted through our message and self-forgetting service. The Church does not live for her own sake. She has been created by the Word of God through the Holy Spirit in order to glorify God,

to proclaim the message bestowed upon her by the prophets and the apostles, to march forward in a new expectation of the wonderful manifestation of faith, love and hope, to render all she possesses in self-denying service to men, wherever and whoever they are. The Church has no right to yield to human standards, to political, social or cultural divisions, to stop before the barriers established by human traditions, prejudices, privileges, aspirations, cultural snobbery and pride. The Church looks, in majestic freedom, across the divisions of nations, races, political or social systems, struggling against the permanent danger of becoming sterile or senile, petrified or servile.

* * *

In closing, let us reaffirm our common allegiance to the Lord of the Church who makes us truly free and independent. "If the Son therefore shall make you free, ye shall be free indeed" (John 8 : 36). In Him we are liberated from the bondage of our selfishness, yes, of ourselves. Our very human existence in its very depths (shall we say in its essence) adopts a new direction, a new attitude to the world in its entirety and to every man — an attitude of penitence and responsibility, of compassion and love, of service and self-dedication.

The Church deals with any event and problem from the perspective of the Son of Man, who passes judgment on evil and iniquity by taking upon Himself all the responsibility, guilt and condemnation. His judgment is an act of sacrificial compassion and love. It is a terrible judgment. Nothing is more terrible than the judgment of the Man in whom God has manifested the ultimate integrity of self-forgetting love. The Church marches through our secular world avoiding and rejecting self-identification with any human absolute (all human absolutes are idols, myths and spurious, false truths), rejecting also any efforts to look for an absolute evil in any secular institution, in any man — being afraid not so much of a God-less world as of a God-less, Christ-less altar, pulpit and worship. A God-less church is evil in itself.

The Church of Christ has, however, a unique mission : to open the eyes of believers to the ultimate ground of un-freedom.

The microbes of inertia and sterility are within our souls and try to undermine our vigorous, dynamic, fearless faith and to weaken us in the moments when our forward-looking witness is needed. All of us are in the same danger of religious domestication. May I make a quotation from an article written by a French Reformed pastor for the *Federation News Sheet*¹ :

There have been completely sincere efforts, such as evangelism in the mines, in which Jesus Christ has really been proclaimed as Saviour, and from these there have emerged churches made up of Christians who had really been converted. Nowadays these churches, which grew out of the working class environment, are falling asleep ; they are becoming bourgeois, and their members are slowly being cut off from their fellow workers. Thus we see that these efforts have often ended up by deflecting the workers from their struggle, and in making the culture brought by the Gospel synonymous with turning bourgeois.

Deeper biblical and theological studies now make it possible to be set free from this attitude. The Church has to open out on the world instead of bypassing it and holding itself aloof from it, as though from sin itself.

This is a tremendous challenge ! We cannot be free in self-isolation from the people and from the world. The Church cannot be independent from men unless she goes down to where they are and takes upon herself their poverty, wretchedness, weakness and helplessness. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more" (I Cor. 9 : 19). "My strength is made perfect in weakness" (II Cor. 12 : 9). Let us not apply human, civil or political categories of freedom to the Church ! Her freedom is the freedom in service. Her glory is the glory in humility. Her majestic independence rests in her self-identification with poor, weak, destitute, despised, forsaken men.

¹ May-June, 1954.

The Tensions of the World and Our Unity in Christ ¹

EIVIND BERGGRAV

The title of this address contains two main terms far different from one another : world and unity. I am not going to analyse these words, but shall just take them at their face value. I shall use "world" as Jesus used it when He said, "In the world you have tribulation" : the world is the place where mankind lives. This implies that I shall not consider the world as the secular sphere to be distinguished from the sacred territory of the Church. Indeed, the Church of Christ finds itself in exactly the place where mankind lives. The counterpart to "world" in the title is "unity". The world means mankind in division, including the division of the Church. Unity in Christ means a specific fact, something which has been created and which is continually being created, something which exists today. The question we must ask is : how far may this fact influence the world ?

The Church and world tensions

I think it is simply fair and frank to ask the question : are there not tensions inside the Church, and also among the churches ? To what extent has the Church, which means all those claiming to be in Christ, contributed to the tensions of the world, or better, how far *are* the churches contributing to them ?

You will all join with me in asking this question. If we did not do so, we would be judged by the words of Luke 18 : 9 : "They trusted in themselves that they were righteous and despised others." Surely we, the churches, are not the righteous ones, and we are not at all entitled to despise others.

¹ An address delivered to the Second Assembly of the World Council of Churches at Evanston, Illinois, U.S.A., August, 1954.

On the contrary, if there is any area in which the churches have to confess their solidarity with the world, it is in the shared guilt for creating tensions within mankind. Admittedly we have to bear in mind the differences resulting from changing times in history. We are no longer in the era of religious wars, when the tensions were generated merely in the churches. Today the question is: to what extent do tensions among the churches contribute to charging the air in the world with psychological factors of tension? In other words, how much do tensions among the churches infect the world climate today?

I think all of us will feel bound by conscience to confess that we are prime culprits. "Every one to whom much is committed, of him will much be required" (Luke 12: 48). Christ, the one Lord and Saviour of mankind, has committed to the churches the message to be proclaimed, not in mere words but in complete self-sacrifice, of how much God loves men. The Christian community even ventures to call itself the Body of Christ. In the words of the Gospel, this means that very much indeed is committed to the Church, and that therefore the more shall be required of her. How does our account stand with God, when we look at the tensions in the world and in the Church?

We need not enter more deeply into this. It may suffice to mention one point in passing. Christ proclaimed His fervent desire to gather with all His followers around His communion table. Consider now what the actual situation is today, and has long been. The churches have succeeded in producing the very strongest tensions and divisions among themselves and in the world, precisely through that which Christ offered them as His own life's heritage in order to create strong bonds of unity among them.

This Assembly may be called upon simply to confess its shame for such tensions in the Church. But even if the churches did do so, I am sorry to say that in all probability they would leave it at that and do nothing further. Church history can testify to this. Even in this World Council of Churches we have not up to now realized our unity in Christ at this very point, the point at which He Himself asked us to start.

I think you want me to leave this sore point as soon as possible and to proceed to the world's tensions.

Christian tensions

What do we have in mind when we speak of tensions ? We must be aware that tensions are somehow included in the purpose of the Creator, because they are necessary to the growth of life. Life without any sort of tension would no longer be life. God did not create a friction-free existence. Neither does He aim at any sort of uniformity in this life.

In this connection let us consider our Lord's emphatic prayer for unity. Christ did not simply pray, "that they may all be one". He added, "even as Thou, Father, art in me, and I in thee" (John 17 : 21).

May we then presume that there was some sort of tension between the Father and the Son ? Remember Gethsemane : "Not my will, but thine" (Luke 22 : 42). This implies that there were, so to speak, two wills, and even a difference between them. You cannot avoid the fact that this tension involved the agony and bloody sweat of Jesus ; it must have had a heavy reality. Surely Christ surrendered to the will of His Father, but it demanded a hard struggle.

Thus tensions, even among Christians, may be Christian. It is when sin enters that they become destructive. Even tension between men or between nations may be in accordance with God's plan for life, that it be growing and vital and inspired by Him. All this might be all right were it not for sin.

Destructive tensions

To illustrate this point, let us listen for a moment to those psychologists who speak of creative and destructive moods. They count fear and anger as destructive, love alone as creative. Fear produces the tendency to escape, anger produces aggressiveness.

We might use this as a test of nations as well as of churches. I know of very few countries which, we might say, love, or more simply, are fond of each other, as are Canada and the United States, and Denmark and Norway. Such nations may have healthy discussions without anger or fear. Between other nations there may be some amount of mutual respect or even good will, but they all harbour suspicions towards one another,

and get irritated very easily. This is not at all a creative mood. Therefore, if they are able to do so, they keep apart.

A new word has recently entered the language of mankind, the word "apartheid", meaning to keep away from one another in order to avoid the outbreak of tensions. Until the first decade of this century, it might even have been true that the churches preferred apartheid — each for itself. Nothing can conceal that in such a tendency to isolation tensions are in fact at work.

Is there love ?

Let us take the bull by the horns. Is there not in many of our churches anger, sometimes also fear, towards the Church of Rome ? Is there not only very, very seldom a bit of respect, to say nothing of a feeling of love. I know that you want to interrupt me at this point and ask : how *could we* love Rome ? My answer would be a question : does Christ love them ? has He sacrificed Himself for them ? Not, of course, for the organizational fabric of the church but, for all its members. Is there love in Christ for these men and these women, yes, even for their priests, as wrong thinking and sometimes wrong doing as we may consider them to be ? There can be only one answer.

What about our own member churches which confess their unity in Christ ? I have been looking around to find church bodies which are actually fond of each other. I think the most we achieve is to tolerate one another in "co-existence", which means that we keep the tensions down, but they are there. We are today asked to confront unhappy and evil tensions with that other fact : our unity in Christ. It must at once be said that of course Christ condemns any evil and that there can be no unity in Him which includes sinful tensions. There may be differences of opinion, differences about what we like or dislike, but no anger, no envy, no irritation, because in the unity of Christ, love is the creative and over-ruling factor.

Consequently, there is nothing to this unity, if it does not work and make its effect felt in our church life, as well as in our human life as a whole. We may feel happy when we talk of this unity, but if it does not change the churches and the world, it can only be because we ourselves are paralyzing its power by our destructive moods.

Unity at work

Has this unity not been working at all ? Yes, it has. We are not entitled to claim any great results, but I think we may say that to some extent we have obeyed Christ's command to be on the march towards Him.

1. We are constantly reminded that truth is in Christ and that our unity is in Him. We may be conscience stricken every day. It is like what is said of the crowd which had listened to the speech of St. Peter in Acts 2 : 37 : they were cut to the heart. Such a cut is the beginning of everything related to the Kingdom of God, and it has also meant the beginning of ecumenicity. We might perhaps say that Christendom as a whole has a bad conscience today about its unity in Christ.

2. Our unity in Christ, as described in Holy Scripture, reminds us also of His love towards the world, towards men in all walks of life, and towards all churches. Can we ourselves despise what Christ loves ? Has not a fresh mutual respect been growing among us, which does not at all conceal differences or divisions over truth and thought, but which does create a hitherto unknown willingness to listen to one another, no longer in the old conceited way, but in a nearly humble mood.

This willingness is not the result of any specific Christian rule : it is all human. If one of your best friends, whom you trust and love, introduces to you a man with whom you are in grave tension, you are more likely to hesitate in your judgment and perhaps to listen to this man, to see if there might be some good in him.

3. This leads us to a third point. Our unity in Christ, if taken seriously, prevents us from self-aggrandizement and from feeling that we have a monopoly of all truth and wisdom, or that we are entitled to be the judges of our fellow churches rather than their brethren in Christ. Any church prestige is condemned by Christ Himself. There is no master church above all others. What we have is a "*church family*" in Christ.

I think, therefore, that we may say that unity in Christ has started to change the church atmosphere in the world. The tensions of evil have been forced on to the defensive.

Division within unity

Let us get the picture quite clear. We have said before that fruitful tensions are in accordance with the will of God. They are related to His enjoyment of healthy differences between men, nations and churches. Our unity in Christ does not call us to become one uniform Church. Divisions in thought or tradition, as well as those arising from the fact that truth has been revealed to us differently, do not in themselves cut us off from each other, if we are in this unity of Christ. To aim at one uniform Christian Church would not be in accordance with the New Testament. God loves differences and nuances as much as He judges isolationism (as opposed to fellowship and communion) and self-complacency. This means that each of us must stick to the truth as revealed to us. "Let every one of you be fully convinced in his own mind" (Romans 14 : 5). But "who are you to pass judgment on the servant of another ? It is before his own master that he stands or falls" (Romans 14 : 4).

Remember : the spirit of Christ is never a spirit of discord. When black discord enters into the churches' mutual relationship, then the power of the unity in Christ is at once paralyzed. But it is not paralyzed by differences in attitude or even in creed, as long as the love of Christ guides our hearts.

National tensions

Now, what about tensions between different nations in this world ? May the unity in Christ exert an influence in this area ? Certainly yes, provided only that this power first dominates the church climate itself. God did create one world, and this generation of ours is experiencing, as has no previous one, the reality of this goal of the Creator. Only a generation ago one could speak of several closed areas, which had no influence on one another. Today every breath of every human being influences the global atmosphere.

It is true that tensions among nations are of a political quality, while our unity in Christ is of a religious quality. These two qualities may seem to be as different as fire and water, but this is not quite the case. I might refer to some words of Clement

Attlee, spoken in 1946 when he was British Prime Minister. He said that "wars start in the minds of men, and peace has to start in the same place", meaning that even politics are ultimately dominated by men's minds. The mind of mankind is common ground for Christ and the United Nations, for churches and governments.

If Christians take seriously their unity in Christ, they are committed to this very quality of love for man which is characteristic of Jesus Christ. It might be startling, especially on American soil, to put the consequence in these terms: Christ loves even the communist peoples. I had better quote the famous Presbyterian letter¹ of last year: "Communists, communist-ruled people, *should be our concern.*" This implies that we should approach them in the mood of our solidarity as sinners in the one love of Christ.

Law and love

This does not at all mean that we should make a sweet soup of all the mess we are in. Jesus Himself never made such a soup of world affairs. He spoke out distinctly about any injustice, any violation of rights. He took a firm stand against lies and falsifications, against God-denying wickedness of all sorts. He was in solidarity with sinful man, but not in solidarity with sin. He was the Prince of Peace, but never a prince of war, disguised in a mantle of peace. He described Herod as a fox (Luke 13 : 32), and His program was to drive all demonic forces out of mankind and make man "free indeed" (John 8 : 36). In a parable He said, "Know this, that if the householder had known at what hour the thief was coming, he would have been awake and would not have left his house to be broken into" (Luke 12 : 30).

To be in unity in Christ means to be in unity with the full Christ, in unity with His love as well as with His law.

As Christians we are duty bound to keep the windows of His lighthouse clean. The red signals warn against wickedness and injustice, the green ones guide us to good will and peace. These

¹ A Letter to Presbyterians: Concerning the Present Situation in Our Country and in the World, unanimously adopted by the General Council of the General Assembly of the Presbyterian Church in the U.S.A., October, 1953.

two lights on our course over the oceans of time must always be guiding us — both of them. Justice or law can never be isolated, neither can love be left alone.

It is no easy job we have ahead of us. He says Himself, "In the world you have tribulation ; but be of good cheer, I have overcome the world" (John 16 : 33). He, not we, will overcome the tensions of this world, but He needs us. He needs His churches as His instruments. Start in your own mind and sanctify Christ in your heart as Master and Lord. Every Christian, and not only every church, is responsible for making effective, or destroying the power of, our unity in Christ. We are all responsible for the fate of mankind.

Evangelism¹

THEODORE O. WEDEL

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world."

The Epistle to the Ephesians opens with these words. As we, the children of the Christian fellowships to whom they were first addressed, hear this theme-song of faith, can we fathom its meaning?

It has been my privilege, as it may have been yours, to visit the Grand Canyon of the Colorado River, and to gaze in awe upon the drama of the geological history of our planet earth. The rocks at the bottom of that canyon, so our scientists tell us, are at least one billion five hundred million years old. The place where the visitor stands has been under the ocean seven times. Let the observer, in addition, look up into the starry heavens, shining clear in that desert air, and contemplate his littleness in comparison with those gigantic galaxies of fire, and he may well paraphrase the psalmist's cry: "What is man that this abyss of unimaginable time and this ocean of space should be mindful of him?"

Yet we, who know the God of heaven and earth as the Father of our Lord Jesus Christ, can reply: "Before the mountains were brought forth, or even earth was formed", their Creator had us in mind. We are those predestined before the foundations of the world to be God's sons and to reign with Christ in glory everlasting. All space and time are but setting for our appearing. The Shepherd of Hermas, one of the earliest witnesses to the wonder of the Gospel, could say, as if he were echoing our text: "For the Church the world was made."

¹ An address delivered to the Second Assembly of the World Council of Churches, Evanston, Illinois, U.S.A., August, 1954.

Sanctuary and judgment

But dangers lurk in the Church's confession of her greatness in the sight of God and of eternity. We are, indeed, God's people, "a chosen race, a royal priesthood" (I Peter 2 : 9). But woe unto us if we enjoy our citizenship in heaven as if we had earned it. Are we worth all this divine love and the promise of eternal life ? "Chosen before the foundation of the world" — these are breath-taking words. But chosen for what ? To enjoy our salvation and our comforts in the Gospel behind closed doors, our worship shrines safe hiding places from the world, a world given over to God's wrath and ultimate destruction ? The privilege of sanctuary is, indeed, not denied us. Can there be a more compelling witness to the Gospel, in lands far and near, than islands of God's peace, of faith, hope and charity, in the midst of a strife-torn world ? The community of faith, indwelt by the powers of the Holy Spirit, must be the primary evangelizing agent calling to all who labour and are heavy laden : "Come and see."

And yet ! Can our response to God's election end there ? Let us have the witness of the sanctuary of God's peace by all means, with gates ajar for all who will enter. The voice of judgment, however, meets us even here. Are our doors really open — no colour bar, full welcome for the repentant publican and harlot, no entrance requirement of respectability or of the good works of the pharisee before we permit the convert to enter ? The prospect of the Lord coming in judgment may well frighten many of us who are at ease in Zion in our comfortable assemblies, for that judgment will, as the New Testament warns us, begin with the Household of God itself.

Custodians of election

Nor will the voice of divine judgment pause at this call to repentance. It will ask us to consider on an even deeper level the question about our election as the people of God. Elected for what ? To be merely islands of the saved in the midst of the lost ? Did Christ die only for us or those who may perchance find us attractive enough to present themselves for church membership at our doors ? Are we an aristocracy among the

future citizens of heaven? Are we not instead custodians of an election meant for every son of man? "Go therefore and make disciples of all nations" (Matt. 28 : 19), is our Lord's command. The Church is an evangelizing army on the march, and a haven of rest only between campaigns, when it returns to home base to renew its strength and to receive fresh orders. We have no right to our Sabbath ease and our promised end before the Gospel will have been preached throughout the world.

Would I be wrong, however, in suggesting that such a doctrine of election comes to us still as a shock and a surprise, though it is writ large in our Bibles? Some of us at least, in our safely harboured churches, have resembled a family enjoying a rich inheritance on an ancestral estate. It was ours, we supposed, to cultivate and to make a model for neighbouring households. We thought we were obeying the demands of the original title-deeds and the noble traditions handed down to us by our fathers, when we opened our doors to the sojourner and the stranger, when we were given to hospitality and charitableness, and when we answered calls for aid from distant areas. But then, like a stroke of lightning out of a clear sky, we learn that our ancestral estate is not ours at all. We have been occupying public domain. We had misread our title-deeds. We may not be turned out of our ancestral home, but we are now permitted residence only as custodians of a communal inheritance. Our aristocratic privileges, even those of generous condescension and sharing, are taken from us. Ours now the sole vocation of carrying to the poorest citizen of the land the good news of his rightful share in the inheritance once thought to be ours alone.

Apply the little parable to our churches of comfort and ease and it can lead to a searching of hearts. Every chiselled stone in our Gothic shrines, every carving on our pews, every cushioned parish house stands under judgment if it is not serving the apostolic calling of the Church — a Church on mission sent. Every human soul over the face of the globe has as much right in the Gospel as we have.

To pay lip service to the cause of evangelism is easy. To be generous with an occasional gift on a missionary Sunday, or to support with contributions and attendance an evangelistic mass

meeting is also not too costly. But if evangelism means to us no more than this, however needful and right such tokens of concern may be, it were better if the subject were dropped from the Assembly's agenda. Of pious pronouncements in favour of evangelism we have had enough.

A sober look

The need today is for a sober look at the world outside our church walls, and an even more sober look at our churches — at their structure, their community life, their worldliness, their comfort and ease.

Here are some of the problems we face :

First. Do we really want to carry the Gospel out into the world ? This would mean not merely opening our doors and welcoming those who find us attractive enough to join our fellowships, but moving out into the slums of our great cities, among the poor and downtrodden, the social and racial minorities, the sceptics and unbelievers, let alone the unevangelized multitudes in distant lands. It would mean surrendering our pride in membership statistics and accepting those outside our walled-in church compounds as and where they are. "God makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Have we the right to fence in this free Gospel ? Our evangelism must sound to many outside our churches as if we said to them : "Become socially respectable and financially independent as we are, move to our beautiful suburb, and sign on the dotted line as a weekly contributor, and we will welcome you to our lovely Sunday service, with the heavenly music of our choir, to our church suppers, and even to membership in our missionary society." This is caricature, of course. God loves suburbs as well as the lost in city slums. But can we honestly say that we place no price tags on our evangelizing membership drives ? Our survey of evangelism around the world is full of reports of pioneers, eager to minister in factory or university scene, who have been branded failures because they could not produce an immediate harvest of new church members.

Secondly. If we take seriously our call to declare the good news of God's love to the world regardless of profit to ourselves,

have we the power to do it ? Do we ourselves know what the Gospel is so that we can communicate it to our neighbours ? Our chaplains in the last war testify to the appalling religious illiteracy of our Christian youth. In thousands of our nominally Christian homes the Bible is an unread book. Is not the traditional language of the Church at times little more for us than a soothing cloak for ignorance and sloth ? Yet the primary evangelists of the Church are none other than its laity, and not its ministerial order. The layman is thrust out into the world, into factory and office, each and every one called to be an apostle and a witness to the Gospel. Something more is needed for this vocation than a chaotic jumble of ideas about religion or a vague sentiment of good will.

Thirdly. If the individual Christian stands under judgment as one called to be an evangelist, our churches stand under judgment also as churches. Trust in mere verbal presentation of the Gospel is never enough. The power of God must be seen by those outside the Church's life in action — above all, in the corporate life of those who call themselves members of the Body of Christ. Yet what does the outsider see ? We may well listen to the non-church citizen's appraisal of his neighbours. How are they different from their worldly environment, except in the observance of a few moral taboos, sporadic attendance on Sundays at a peculiar pious exercise, and at times an offensive self-righteousness ? The church on the local scene often resembles a club competing with a multitude of not dissimilar rivals, and the outsider sees little difference. Within the churches he often notes the same competitive success-worship that he meets in business or sees written large on the society page of his newspaper — the commercialized bazaar, the fashionable wedding, the treadmill of guilds and committees, each spending its energy in encouraging members to attend the next meeting, no-one knows quite why. My portrait may be inexcusable exaggeration. Yet are our churches guiltless of transforming the fellowship of the Holy Spirit into an institutional tyrant and even monster, devouring her children for the sake of her own prosperity and grandeur ? A church desirous of becoming a true evangelizing church may have to listen again to the voice of the Lord of the Church : Only a church which loses its life will find it.

To every creature

"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3 : 5). Our evangelizing fathers in the faith believed those awesome words of Christ. "Rescue the perishing", "Throw out the life-line", they sang in their militant evangelizing hymns. Surely it is still true that only by repentance and baptism — be it only the baptism of desire — is salvation possible for man. A Christianity reduced to sentimental good will shrinks from accepting this inexorable fact. Yet heaven and hell are as real today as when the New Testament was written, with its warnings of judgment to come — the hell of loneliness and of separation from God, the heaven of joy for the sinner reconciled. To meet God and to live in His presence demands a dying to self. It demands the surrender of pride and the prayer, "God be merciful to me a sinner", and a resurrection into the new life of forgiveness. Hence the coming of the Kingdom awaits the preaching of the Gospel to every creature. Hence too, the need of planting cells of Christ's Kingdom near and far, in which men and women, suffering the loneliness of separation from God, can find, in the fellowship of the repentant and the forgiven, the courage to die with Christ and to rise with Him and to sit with Him in heavenly places.

There can be no urgency, even that of hydrogen bombs, equal to this. The prospect of the end of the world did not frighten the Christians of apostolic days. It need not frighten us. But those early Christians lived in the fear of God, knowing that only as they obeyed the command of the Gospel would they be able to claim for themselves its promise of eternal life.

We are, indeed, God's elect, "a chosen race, a royal priesthood, a holy nation". Chosen and elected for what end? The answer is plain to read in majestic apostolic words: "That you may declare the wonderful deeds of him who called you out of darkness into his marvellous light" (Peter 2 : 9).

Some Binding Principles in Missionary Strategy ¹

D. T. NILES

I think there are five principles to which theological thinking leads us, which are binding on us as we deal with the question of missionary strategy in the university. I realize that the word "theology" has an ambiguous meaning for many people, and yet it is the only word which expresses what we mean. God's direct object of action is the world. God made it. God loves it. Jesus died for it. God rules it. God will judge it. In this sense the Church is not the direct object of God's action but the instrument of it. So when God speaks to the Church, He speaks to it about the world, and theology is the Church's attempt to formulate what it hears in this conversation. The hesitation many people have over the word theology is simply due to the fact that so often it can become, and has become, a monologue within the Church.

Effective and faithful

The Christian is under direct command to be both effective and faithful. We have a job to do : how can we do it effectively ? This is the practical approach to missionary strategy. But, from the Bible's standpoint, it is a partial approach. The Christian is bound by the necessity to be both effective and faithful. The temptations of Jesus arose because of that double command. There are many ways of doing things which are effective, but they may be contrary to the faithfulness which God demands. We have to ask and answer both questions. What must we do to be as effective as we can in the job God has given us ? What does faithfulness to God demand of us even if, from a worldly point of view, it reduces our effectiveness ? Our real difficulty as Christians is that, when we are not successful in work given us, we can never excuse our failure by saying that our lack of

¹ An address delivered at the W.S.C.F. Missionary Strategy Consultation, held at Monmouth, Illinois, U.S.A., August, 1954.

success was due to our faithfulness ; nor when we are successful in work given us, can we say that our success releases us from the duty of faithfulness. We have no way out in either direction. We are under obligation to both. Thus, when I say that there are principles by which we are bound, I am talking about our faithfulness. Effective or not, there are certain things by which we are bound.

I. THE FORM IN WHICH THE ECUMENICAL MOVEMENT
HAS NOW FOUND EXPRESSION : THE WORLD COUNCIL
OF CHURCHES IN ASSOCIATION WITH THE INTERNATIONAL
MISSIONARY COUNCIL

The principle at issue here is the right relation between cooperation and realized ecumenism.

The object of the International Missionary Council is to promote cooperation between missionary societies and missionary churches, as well as among the younger churches themselves. It is concerned with cooperation, comity and collaboration. The World Council of Churches is concerned with confrontation. The various churches and communions must confront each other in their totality, and seek to speak with one another, and learn from one another, to be led into a greater realization of unity. The International Missionary Council represents minimum ecumenism ; the World Council of Churches represents maximum ecumenism.

These two things belong together. But, once we have the World Council of Churches and a program of confrontation and conversation between churches in their totality, it is inevitable that churches should say : "We must be self-concerned as churches, we must know what we are, what we believe, what we stand for", if the conversation is to take place. In other words, strong confessionalism is necessary if the World Council of Churches is to be effective. The result has been a tendency in many quarters to forget that we are concerned with the World Council of Churches in association with the International Missionary Council. The latter puts a question-mark against strong

confessionalism. It challenges the temptation to go along World Council lines only.

Surely the two concerns must be held together ; and, when we do this, we recognize that there has emerged in our thinking a third idea : realized ecumenism. At the Lund Conference on Faith and Order, the churches confessed not merely that they were divided, nor merely that they were one, but also that God had given to them a present realization of unity.

Thus part of the ecumenical task is to find form for this unity which we already possess. *Cantate Domino*¹, for instance, is one example of this giving of form to our present unity. Another way of giving it form is that which the late William Paton proposed when he said that we must act on as many matters as possible as if we were a united Church. This means that our present unity becomes the basis of our action. In other words, we move away from the area of cooperation between divided bodies into the area of community of existence.

If I were to make a comment on this proposal from the standpoint of a member of a younger church in Asia, I would say this. Collaboration is not enough. A comity arrangement is simply an arrangement which divorced parents make so that their children may not suffer unduly. But we cannot live on this basis. We must find a way of living by our unity.

Can it be that the Federation is one expression of realized ecumenism ? Are we in the Federation right in speaking of ourselves, not as an organization for the purposes of action, but as a Christian community where the unity which God has given the churches is realized in a particular form, a particular mode, a particular way, in history ? We in the Federation act on this conviction. Are we right in saying this ? Is the Federation a Christian community, one form in which we have obeyed the word of the Master and experienced His promise : "Where two or three are gathered together in my name, there am I in the midst of them" ?

If the Federation is a Christian community, the next question is, how can we help Christian students to experience life in this Christian community at its maximum, while they are at the

¹ Hymnbook of the W.S.C.F.

university ? From the Federation standpoint, this is the question that we have to answer. We must, of course, state our conviction that the W.S.C.F. is not a church, and because it is not a church, there are certain things which students need and which the Federation cannot provide, such as access to the sacraments of the Church and worship in parish life. Student churches as student churches are something that challenge the very structure of church life, because church life is concerned with parish structures — the family, people of all ages, living and worshipping together.

Thus we see how in the Federation we are beginning to move along directions which raise rather fundamental and unavoidable questions. If the Federation is to be a Christian community, it must take seriously the question of maximum ecumenism as well as of realized ecumenism. That is our problem. Maximum ecumenism is concerned with confrontation, while realized ecumenism is concerned with community of existence. Again and again in S.C.M. circles, the question of loyalty to a church has been raised. In the recent Federation Executive Committee we said, "No, we cannot use the word 'loyalty', we must use the word 'responsibility'." We ought to teach students to be responsible members of their own churches. The Church is divided, so loyalty to the Church of Christ must put a question-mark against anything partial. Are we right in the Federation in saying that we cannot commit ourselves to teach people to be loyal Presbyterians, Anglicans, Methodists, but that we must teach them to be responsible Presbyterians, Anglicans, Methodists ? As a Roman Catholic said of his church, "I am not loyal to her, I love her. She is my mother."

This is the first area in which questions have to be answered, by the churches as well as by the Federation.

II. THE INTEGRITY OF THE UNIVERSITY COMMUNITY

A further consideration is that the university is a community in itself, a community of students, Christian and non-Christian. Has the Church an obligation to respect the community nature of the university ? Have we a responsibility to the thing as a whole ?

Missionaries come to Ceylon. Are they concerned with Ceylon as a people? If not, then their concern is less than the concern of God. God is not concerned simply with saving individuals one by one and building a church in Ceylon. God is concerned with Ceylon. Ceylon is a community, and we must accept this fact in all Christian work in Ceylon. I have been disturbed sometimes by mission boards, when I have discovered that their real concern was the building of the church in some land, with little understanding of the land itself, its history and everything that belongs to its people as such.

If it is true that we must respect the integrity of the university community, then it is also true that we must respect the integrity of the Christian community within the university. To divide and fragment the Christian body in the university is disloyal to what the university is. In the Federation that has been the direction in which our thinking has gone. Are we right, or are we wrong? Are we right in talking of the integrity of the university and of respecting the integrity of the Christian community within the university?

I talked about the parish as the basic structure of the Church. Look at the problem from the other end: if the churches, which are organized in terms of parish life (and the basic unity of parish life is the family), move into the university world and establish parishes where the family is not the structure, they will begin to ask questions of themselves. Likewise, if the Student Christian Movement moves into the university and creates a congregation of students, it is creating a parish different in structure from the parish of the local church (this has happened in Germany in the *Studentengemeinden*), and the Church is being asked certain questions by the S.C.M. about the basic structure of parish life.

The conviction which I am trying to articulate is this: that an individualistic approach to evangelism is unbiblical. Evangelism is concerned with the truth that God loved the world, and "the world" means people in all their several relationships. We shall do a great deal of harm by planning evangelistic work only in terms of individuals. We have got to be concerned with the modes in which life is lived, and the university is one of those modes.

III. SOME LESSONS OF ECUMENICAL HISTORY

Let us pause to look at what we have learned from the conferences of the International Missionary Council. In Edinburgh, 1910, the I.M.C. was concerned, as far as the method of evangelism was concerned, with the supplanting of old religions by Christianity. As regards the lands of the younger churches, it was concerned simply with missionary activity there. At Jerusalem, 1928, the I.M.C. had moved from the idea of supplanting old religions to the idea of witnessing to the Christian faith and cooperating with men of other faiths in fighting secularism and materialism. Jerusalem also saw that we could not work simply in terms of mission in the lands of the younger churches, but must hand over authority to the younger churches themselves. In 1938, at Tambaram, the stand was taken that, when it came to other religions, evangelism meant witnessing to the Gospel, while accepting Christianity as one religion. A distinction was made between the Gospel and Christianity. As regards the younger churches, the emphasis was that we must respect the nature of the local church.

If we look at the discussions that are going on today among bodies responsible for missions, we will find that by and large the sects (for example, Pentecostals) are trying to operate from the Edinburgh, 1910, position : they believe in supplanting other religions and in occupying other countries. Speaking as a member of the Y.M.C.A., I sometimes say that it stands on the basis of Jerusalem, 1928 : it is concerned with witness to the Christian faith and with cooperation with other faiths. The Y.M.C.A. is also concerned with the autonomy of the local area : there lies the authority. Mission boards try to operate on the policy of Tambaram, 1938 : they are concerned with the nature of the local church and the distinction between the Gospel and Christianity.

But whether talking about 1910, 1928 or 1938, we are living in 1954 ! Lots of things have happened since 1938 : Whitby and Willingen went beyond it. Whitby, 1947, discovered the Church as the agent of the Evangel. The bringing of the Church into the picture began at Whitby. "Partnership in obedience"

was a question-mark set against the over-emphasis on the initiative of local churches. The missionary societies had started the church in, for example, Asia, and then, at a certain point, they had said, "Autonomy is important — you decide and we will do what you say." Whitby said that this attitude is not a responsible way of handling the situation. One church must learn to tell another church, "You are wrong." Can we get to the stage of being frank with one another? When you pull punches, it means you are treating the other person as an inferior. The older churches have got to get over this as quickly as possible. Again and again mission boards tell us, "The Japanese," for instance, "want this or that to be done." But do they ask themselves, is it the right thing to do in Japan? The mission boards are often asked, "Why do you do this in India?", and the answer is always that the Indians want it. But is it the right thing to do? We cannot render obedience for you, nor you for us. We cannot say, this is your decision, nor can you say that it is our decision. We have to do this together: "partnership in obedience".

Willingen went even beyond this conception of the Church as the agent of the Gospel. The Church is more than an instrument: she herself is part of the Gospel. We must take seriously the structure in which the Church is set, that is, the community.

It seems to me that the concerns expressed by Whitby and Willigen have still not become determinative in our thinking about our missionary program. If they did, it would break some of the deadlocks in which we find ourselves.

Lund, 1952, summed up this development as follows:

1. We have come to a dead-end as far as ecclesiastical confrontation between churches is concerned. Let's give it up and start talking about Jesus. Lund put a big question-mark against confessionalism.

2. Lund put into one sentence what William Paton had pleaded for: that the churches should do everything together except those things which theological conviction forces them to do separately. The present principle of operation is to do everything separately except where the world compels us to act

together. Can we give up obeying the world and start acting as Jesus Christ says ?

In terms of this development, where do we stand as churches, and as the Federation ? That is the question. What does this history mean in the relation between the Federation and the mission boards ?

IV. OBEDIENCE

There is a unity of the Christian community in the land in which it is. Take Ceylon : the church in Ceylon is not simply the result of adding together the Methodists, the Anglicans and the Baptists. We are one community of Christians in Ceylon. I want to plead with those of you who come from the West not to forget that we have no other unity. In the West you have a unity as American people, for instance, whose culture is rooted in a Christian heritage. The only unity we have is the unity of being Christians. Please do not come and fragment our unity because you don't understand it. We are one church, but we are your children ; in many ways we don't understand more than we have learned from you. Our unity is partial and many of us cannot go further because it is uncharted sea, but at least when we do take tentative steps ahead, do not hamper us simply because you do not understand the pattern.

Let me give some practical examples :

a) Suppose the Methodist Church in Ceylon should write to the Methodist Missionary Society in England and say, "We want to start student work in the university of Ceylon", and the Missionary Society says, "All right, what do you want ?" "We want a person to do the work and money to help." But the Methodist Church in Ceylon is not autonomous — it is part of one Christian community which includes Presbyterians, Baptists and Anglicans, and the Methodist Church in England cannot act only on the plea of the Methodist Church of Ceylon, because this Methodist Church of Ceylon is only a part of a Christian community which must act and think together.

Is not that what is meant by partnership ? Because we are Christians, none of our churches and none of our organizations

is autonomous. Autonomy does not belong to any part of the Church of Christ. Legal autonomy does not mean spiritual autonomy. We belong to one another. We must act together. You are not autonomous in this part of the world either. Acting separately denies that Methodists, Presbyterians and Baptists belong in one family. We have gone too far and too long to make this denial. As a Methodist I belong to the same family as Baptists, Anglicans, Presbyterians, and this must have meaning in action and not only in prayer. Local initiative is not enough ; we must have "partnership in obedience". This is true for the Y.M.C.A., for the Federation, and for all Christian agencies. None are autonomous. And international agencies, in particular, must remember that they are bound by the wisdom that has come from international conferences. They cannot act on the terms of autonomy. If the S.C.M. in Indonesia, for example, asks the W.S.C.F. for something that is less than this, the Federation must remind the Indonesian S.C.M. to think it over.

b) The church in Ceylon is also a community within history. Do not do anything for us which will make expensive burdens for us. For some of us it is a matter of great distress that what Merle Davis ¹ said has been completely forgotten, and is contradicted by what is being done. In the Methodist Church in Ceylon, we discovered that if our Christian people in Ceylon paid one tenth of their total income to the church, half of the budget would still have to be met by England, because our budget is based on a financial structure which has no relation to the resources of Ceylon.

I am reminded of the story of the congregation in Africa which left a mud church for a beautiful brick one built for them by a missionary society. When a crack appeared in the wall, they said, "This isn't our church ; you built it, you repair it ! The mud church is our church."

In the older churches, people often say, "Look at the unfinished task in the lands of the younger churches. Here is the money, let's get on with it." I think missionary societies must

¹ The author of *New Buildings on Old Foundations*, an early assessment of missionary policy.

beware of erecting "pandals" all over the place which have no relation to the house which is standing there. There must be a correlation between the finished task and the unfinished task. This raises the question of how to spend the money we have. We have it; it can surely be spent in obedience to God — but we cannot find what it should be spent on as simply as we think.

V. THE EDUCATION OF THE GIVING AND RECEIVING COMMUNITY

As a receiving community, we in the younger churches have to teach our people not to accept money simply because it is offered; not to find a use for it just so that they do not miss it, simply because they are greedy. We must teach our people that we have no right to accept money unless it is relevant at the point of our obedience. The opposite is also true; that often the gift of money may be God's challenge to us to do more. We can be lazy in our obedience, and the offer of resources may be a challenge to be faced.

The difficulty of educating the receiving community, however, is less than that of educating the giving community. People must be taught not to say, "We'll give the money as long as our people will control it." This attitude may have disappeared from the mission boards, but it has not disappeared from local giving communities. We have a long way to go in educating them. We must somehow help people in the giving community to give out of other motives than those of pity.

* * *

Jesus said, "The things which my Father does I do in like manner." In like manner — that is the phrase which must govern our obedience also.

The Nature of Our Christian Responsibility to the University¹

PHILIPPE MAURY

This paper is not intended to be an historical analysis of the University Commission of the Federation, but simply a few personal remarks on our Christian task in the university as the Commission tries to carry it out. It is, of course, presented against the background of the past work of the Federation in this field, but without emphasizing this established tradition. As Christians we are not bound by tradition, but only by the living Word of God.

Our Christian responsibility

The important word in the title of this paper is "Christian". Without it the rest would be relative and therefore meaningless. We shall perhaps discover that *our* responsibility is not fundamentally different from that of non-Christians. But in undertaking this effort of self-analysis, we must be, we can be, grounded only in our Christian faith and in nothing else. We must not be bound primarily by what the university is or claims to be, or by what we, as intellectuals or scientists or professors, think it ought to be. It may be that the university as such, or as an ideal, is an unsatisfactory institution which we should repudiate, or a dead and irrelevant one which we should abandon. It may be that our professional training and work have led us to venture on to territory where our faith should prevent us from going. It may be that it is our Christian responsibility to refuse to acknowledge any responsibility to the university. The only point on which we can be sure is that we believe in Christ, that the whole of our life and thought

¹ An address delivered at the W.S.C.F. University Consultation, held at Monmouth, Illinois, U.S.A., August, 1954.

are dependent upon Him, and that all our responsibilities derive from Him.

However, we are never responsible in a vacuum — we are, by God's calling, *made* responsible in the world, in various institutions and spheres of life and communities — and our responsibility, which, if it is Christian, is always a responsibility before God, is also a responsibility for the realities of this world. Each time we share in one of these realities we must ask ourselves the question: what does my responsibility before God imply with regard to this reality of the world? This means that, however discouraging the condition of the university may be, however much it may be affected by the general disintegration of traditional values and institutions, however irrelevant it may appear, this university, because we live in it, or study or teach in it, is given us as a responsibility for which we must make an accounting to God.

A responsibility hic et nunc

But I wish to go on to a more precise definition: we do not live and work in a theoretical university, or in the university of the Middle Ages, or of the twenty-second century; we do not live in an abstraction which we could define by making a comparative study of various types and forms of university institutions throughout the world. Each one of us is responsible to the university in which he works, studies or teaches, in which he lives with others. If I may risk a criticism of our recent university discussion in the W.S.C.F. and among groups of Christian teachers, I would say that we have fallen into this temptation to deal in abstractions, to theorize. In other words, the Christian is never responsible for an ideal, a blueprint — he is not in charge of implementing in the realm of visible realities a principle, an idea, or an ideal. His job, his responsibility is *to serve* visible realities. Jesus Christ did not become incarnate in a theoretical manhood, in an ideal flesh. He became a carpenter in Nazareth twenty centuries ago, in a time which had its own sociological, cultural and religious characteristics. And in this time in history He served men of history, indeed of the whole of history. But let us remember

that we are not called to be Christ: our responsibility is towards our neighbour, those who are near us, in our own time and place. At this point I know that Roman Catholics, for instance, would disagree with me, and speak in terms of the eternal truths or principles which we have to work out in all times. They talk of a Christian civilization, a Christian culture, a Christian university. And there are surely many members of our W.S.C.F. University Commission who would, with Roman Catholics, take this Thomist or semi-Thomist attitude. In answer to this approach I personally would emphasize strongly that a Christian's responsibility always partakes of the Christian virtue of *love*, which is a constant denial of pagan idealism. Christian love consists precisely in accepting, in serving, what is not ideal, because God, the only living ideal, loves us in spite of our nature, which is so completely un-ideal. In brief, we are indeed responsible not to "the university", but to the universities of 1954, *hic et nunc*, for their well-being and our well-being, a well-being the norm of which is, of course, to be found in God's will and not in our own, a real, visible well-being of real, imperfect and confused universities.

University problems

These preliminary remarks lead me to make a practical suggestion. It seems to me that recently we have tended to deal with what we call "the university question", and to forget about the immediate needs of our universities, their day-to-day problems. A few weeks ago a friend, who had attended a W.S.C.F. meeting at which once again we discussed the university question, asked me, "Why is it that we talk about it so much and do so little? Why is it that our discussions are always a little theoretical? Why, for instance, do we pay so little attention *as Christians* to such questions as the reform of university curricula, or free access to the university?" I felt somewhat at a loss to answer him because, reflecting on his criticism, I found that it was generally valid. There have indeed been many Christians in the W.S.C.F. and elsewhere who have spoken or acted on these immediate questions. But

we have often tended to consider the answers as so obvious that we have taken it for granted that Christians ought to do something about them, and that the basic questions lay elsewhere and were more profound. I am indeed sure that the real question has to be faced at a much deeper level, but I am also sure that, because we have taken these more immediate responsibilities for granted, we have often demonstrated with startling clarity our Christian apathy rather than our responsibility. I think that the University Commission of the W.S.C.F. should definitely begin immediately to give much greater attention to these problems of university life, of which non-Christians are sometimes more aware than are we ourselves, to think about them *as Christians*, and to act on them *as Christians*.

At this point we become aware of another characteristic of our Christian discussion on the university. Sometimes we seem to assume that our Christian thinking is required only when a "religious" problem is involved. I am really at a loss to define exactly what "religious" means in this context, for I am afraid that I would immediately reject any definition I might attempt on the grounds of its incompatibility with our Christian faith. To speak in terms of "religious" and "irreligious" or "non-religious", is either to reintroduce some pagan distinction between the spiritual and the material, or to humanize the mystery of faith by making Christianity merely a psychological and sociological phenomenon of the same nature as other "religions". Our Christian responsibility to the university, or in any other realm of life, is never a religious responsibility. There are no religious problems; or, if you prefer, all problems are religious, because they are problems of our human life, of our world, into which Christ came, for which He came. There is therefore no problem, however trivial it may appear, on which we should not think or act as Christians, and if the University Commission of the W.S.C.F. is to carry a Christian responsibility, it must be attentive to and active on all problems of university life. I would even say that the more immediate and simple the problem, the more immediate and obvious is our Christian responsibility.

I have pleaded strongly for realism in facing our responsibility to the university. I must now return to my starting-

point : if it is a Christian responsibility, this means that, in it, we are bound by our faith, by our calling. If we have a distinctly Christian responsibility, we must understand how it derives from our Christian faith, from Jesus Christ ; in other words, our responsibility has a *theological character*. Now what has theology to do with our responsibility to the university ? Here again I would repudiate the idea, which is so prevalent, that our responsibility is to make the university "religious", either by introducing into its life moral standards derived from the Bible or from church tradition, or by adding to its curriculum some "religious" courses. Religion may be good or bad — that is beside the point. What is certain is that God can never be equated with moral (or immoral) behaviour. God, Christ, is calling for all or nothing. All aspects of the university stand under His judgment, are called to His service.

Cultural and social responsibility of the university

Here we must look at the nature, function and purpose of the university, at its very foundations. For the sake of clarity, we can distinguish at least two aspects of the *raison d'être* of the university, with which, as a matter of fact, the University Commission has been concerned during its ten years of work :

1) The university is the main community within society entrusted with the training of the necessary leadership for this society, and with determining, in advance of society itself, what its orientation should be.

2) The university is the main community within society responsible for freely developing human thought, in such a way as to provide man not only with the technical instruments necessary to his material life, to his mastery over matter, but also with a limited, but real, understanding of the world he lives in, of the history in which he is involved, of the life he has to live.

It is on the basis of these two responsibilities of the university, cultural and social, that we should try to formulate our philosophical starting-point or criticism. Our approach to other aspects of the university question — the ethics of teach-

ing and studying, our attitude towards what we call the pre-suppositions of the various disciplines, even the community life of the university — are determined by the answer which we give as Christians to the questions with which the university confronts us in these two basic realms. This does not mean, of course, that we should not be concerned with other aspects, but rather that we shall be able to approach them in a truly Christian way only if we first have answered the basic theological questions.

The university in the world

My starting-point here is the very simple statement that the university belongs to the world and not to the Church. At this point too much attention to the universities of the Middle Ages may mislead us. The society of the Middle Ages was shaped in such a way that the universities were really part of the Church, in that they not only performed an educational and cultural task, but also a task of preaching. We may deplore that this is no longer the case. I personally do not. But such preferences are, in our present discussion, immaterial. The brutal fact is that in our modern world it is impossible to think of such a combined church-university. Even church and missionary colleges are more and more compelled to admit that they have to conform to the prevailing secular pattern. All universities, whether officially related to the state, to the Church or to any other body, are bound to perform their social and cultural task in societies and cultures which are either non-Christian, or post-Christian, or, in other cases, which are best described as pseudo-Christian or de-Christianized, secularized. Apart from any consideration of principles, a return to the pattern of the Middle Ages is ruled out simply by the sociological environment in which the contemporary university works.

But I think we can go further. The task of the university cannot be to preach Christianity — and it is our responsibility to prevent the university from becoming a part of, or a substitute for, the Church, exactly as it is our task to prevent the state from identifying itself with the Church. Why is this

so ? Let us first look at the cultural function of the university — at what universities teach and think — culture, science, knowledge in general. At the risk of over-simplifying almost to the point of caricature the two possible opposing theological attitudes, I would say that we have to choose between, on the one hand, the Thomist theology which practically amounts to establishing full continuity between revelation and natural knowledge, between faith and culture or science, and, on the other, an extreme relativism which pleads that, since there is no other truth than Jesus Christ, all these truths with which we deal in culture and science are relative and of no importance to God, and do not really fall under His judgment. I personally would not accept either of these positions, though I am somewhat nearer to the latter. If I were to try, for instance, to become again what I should be, a professor of history, I am convinced that the sort of knowledge I would acquire in pursuing my historical studies, or would impart in teaching history, has nothing to do with the eternal truth of Jesus Christ. Through my personal research I shall not discover anything of the revelation, or add to it anything of the same order of reality. On the other hand, through revelation I do know some truth which is eternal. But this truth is not to condition my historical research by allowing me to use elements of knowledge which I would not have outside the Christian faith. To be specific, the Bible does not teach me truths of historical value ; it teaches me something about my relation within history to the eternal God who transcends all history. I will read the Bible differently as an historian than I do as a Christian, as a believer and as a theologian. My job as a theologian is not to discover whether there was a flood, or a tower of Babel, but what God, in telling me the story of Noah, of Babel, wishes to teach me about Himself and ourselves.

Science and revelation

Does this mean that there is no relation whatever between culture or science and theology ? Certainly not. To recognize the discontinuity between revelation and science is not to imply that science is not under the judgment of revelation.

As with everything man does, science must be practised in obedience. But we can say that man is the necessary mediator, or rather that we have to be concerned, not with a Christian conception of science, but with the Christian way of creating or learning science. This has been said often enough ; it is nothing new. But we feel more hesitant when we come to disciplines which, at first glance, seem more congenial to theology. Although we recognize that the mathematics of a Christian will probably be the same as those of a Marxist, we tend more often to speak of a Christian philosophy, of a Christian history.

I would like at this point to take the example of history, with which I feel familiar. We frequently speak of a Christian conception of history, as distinct from a rationalistic or Marxist conception. This, I think, is ambiguous. As Christians we do indeed look at history in a particular way : we know that it has a beginning and an end ; we know that together with all men of all times we are promised a new life beyond history, and all this affects our own understanding of our life. But it seems to me that as Christians we are not led to see *in* history something different from what others can see in it ; but rather to see that there is always something before and after history, something above history — that we are not only living in 1954, but have another and truer life hidden with Christ in God, far beyond historical, visible realities. Then what objective truth shall we, as Christian historians, introduce into our historical thought which a non-Christian would not notice ? Perhaps that there is no ultimate truth of history, because ultimate truths are not of the human realm ; certainly a strong rejection of any historical fatalism which, deifying history, would make of it the ultimate truth beyond which no other truth can exist ; but nothing of the category of historical truths, as they are commonly called, nothing about the history of Caesar, or Napoleon, or Greek civilization or of modern trade. Our only fundamental Christian attitude will be a good deal of relativism, and with it, inevitably, a great deal of love and hope : love for these men in history whom we know as brothers in Christ, however far in the past they may have lived, however different from us they may have been,

however morally reprehensible ; hope also, even though this history, in which we try, perhaps too naively, to discover laws and mechanisms, looks to us in the last analysis like a chaotic story of human failure, of human sin, of human dreams of self-deification ; even though we may find that the serious study of history leads us almost to despair. For we know in faith that we need not despair, because the term of this history is already fixed, and we know that it will be followed by the glorious victory of Christ for the good of all creation.

I have tried to give in some detail my own position with regard to history, simply as an illustration of what I want to say about the relation between culture or science and revelation. It is difficult to find the proper formulation. But tentatively I would say that, while there is no continuity between them, while each is autonomous in relation to the other, as Christians we are able to see the whole of science in a different perspective. It is like two people who, looking at the same mountain, describe it in identical terms, but one can see that it is not the only one in the range, or that a higher one is hidden behind. In other words, science and culture are basically technical instruments, and technical instruments are neither Christian nor non-Christian ; they may or may not be well designed, depending on the professor's qualifications, on the intellectual integrity of the worker, and not on their faith or unbelief. But the important and distinctive attitude of the Christian scientist is his recognition that his instruments do not enable him to go beyond the technical, practical level of life. In brief, the fundamental virtue of the Christian professor is *humility*.

I am sure that many of you will disagree with this description and will ask : if this were so, what reason would there be for a Christian to be concerned with the university, with science, culture, knowledge ?

The university and society

This leads me to the second function of the university, its responsibility to and within society, which I personally would consider as the most promising line of thinking of our University

Commission. The Bandung conference¹ has already done a good deal in this field. I want now simply to deal with the question of our basic motivation : if the content of the university, culture and science, is reduced to the level of a technical instrument, can the university render anything more than a technical service to society ? Is it therefore of primary theological importance ? To return to a comparison I made earlier with the field of political realities : we are concerned with politics because we believe that through them God is carrying on, in a secondary way, His work of salvation. We believe, for instance, that public authorities are integrally related to the ministry of the Church ; not that they have to carry out the duties of the Church itself, but that they are responsible for making this ministry possible by maintaining in the world an order of peace, justice and freedom, in which the Church can preach the Gospel, in which men can listen to it and live accordingly. It seems to me that we might profitably look in the same way at culture or the university. Cultural institutions and activities must also have as their fundamental aim the preservation or establishment of this sort of order where the life of the Church and faith are not made impossible. Just as we cannot honestly expect that men will be able to live a Christian life without some political order to prevent anarchy, so we cannot honestly expect anything but chaos and anarchy in a society without culture, or with a culture which is completely unrelated to other aspects of social life, technical, economic, or political. It seems to me that all forms of the social responsibility of the university proceed from the basic function of all cultural or scientific institutions : to build up in the world a livable, tolerable order in which not only can human life go on free from anarchy and self-destruction, but in which the Church can perform its witnessing ministry. Then we can and must study how this responsibility of the university can best be fulfilled under different historical conditions. But this will be a matter for careful thinking, and

¹ Conference of Asian university professors held in Bandung, Indonesia, December, 1951. See report in *The Idea of a Responsible University in Asia Today*, an interpretation by M. M. Thomas.

there will be no occasion to raise questions about the theological basis of this concern.

Centres of intellectual life

Here I would like to insert a parenthesis. I have several times spoken of the university as one of the cultural or scientific institutions of our society, perhaps the main one. Once again I would plead for humility. We should not take it for granted that the university must be the main centre of culture and science in our time. This is not only because universities are a relatively recent phenomenon, but also because it is essential that we be constantly aware of what other groups or institutions are doing. If our basic concern for the university lies in the realm of its social function, we must be watchful at all times that the university structure does not prevent it from serving society, whether there are not in a changing society new forms, new centres of culture and knowledge. I am thinking at this point of our European universities and their growing sense of frustration. While to a large extent universities have remained the main centres of science in the technical sense of the word (though not the only ones), it seems that culture is tending more and more to find its springs, its roots elsewhere: in the literary and artistic activities of private circles, theatres and publishing houses; and also that culture is growing and finding new direction more among what we call, with an intolerable vanity, the uneducated classes, because they do not have university degrees. I do not wish to analyze this situation now, but we should at least be ready at all times to raise and answer the question: are the universities still the main centres of intellectual life? And if our answer is negative, we must be prepared to take adequate action, either to reform the university or to give it up for other places and other forms of intellectual service.

A Christian or a secular culture?

But, coming back to the main point, let us raise another question: how can a Christian best share in this social responsibility of the university? First I shall try to define the terms

of the problem. It is probably the major cultural issue of our time, that men, even in the same country (at least in most parts of the world), instead of tending to one common culture, have different class or ideological cultures, and find themselves unable to speak with one another for lack of a common language. This is perhaps the basic question arising from the development of communism in our time. But communism is certainly not the only cause of cultural dissipation and division. As Christians we certainly share in the responsibility for this disastrous situation : negatively by accepting the break up of society into different classes, totally isolated from one another, so that, for instance, the universities are practically forbidden to some classes or races of society ; positively by trying in many instances to develop our thinking about culture towards the definition of what we call, or what would be implicitly, a Christian culture. A Christian culture may have been possible in the Middle Ages, when membership in Western society and membership in the Church were considered as identical. I am not going to discuss the philosophical validity of the concept of Christian culture. But today almost everywhere society is by and large non-Christian : Christians are only a small minority. How can we think, therefore, of building up some specifically Christian, or Christian-inspired, system of values, ideas and concepts, as a basis for the co-existence of, and communication among, men in society ? We would thus condemn ourselves to utter isolation and reinforce the many cultural iron curtains which already exist.

We should rather look in the direction of what someone has called a common secular anthropology or culture, which we could diffuse together with non-Christians, each group led by different basic convictions, but agreeing, for the purpose of co-existence and communication, to formulate a somewhat common ground where human relationships could be continued or resumed. This implies that we recognize culture as a relative and provisional technical instrument, without ultimate purpose or bearing. I have already tried to say why I think that, theologically, this is the only possible approach to culture. I am now led to a similar conclusion on the ground of practical effectiveness. And here again we can draw a parallel with

politics. Just as an absolutizing of political values and systems into the idea of a Christian state, representing a Thomist conception of the state, leads inevitably to crusades and holy wars, that is, to mutual destruction, so, in the cultural realm, any absolutizing of cultural values leads inevitably to a growing division of men by culture, and thus to chaos.

Our Christian witness

I have just been speaking of communication. This leads me to my last point, perhaps the basic one. What has our responsibility to the university to do with our basic Christian responsibility, the *raison d'être* of the W.S.C.F. : evangelism ? What is the place of the University Commission in the W.S.C.F. ? Here I would like to urge you to study carefully the excellent report of the University Commission at the last General Committee meeting of the W.S.C.F. at Nasrapur¹. I feel that the following points deserve careful attention and appropriate action :

1) The Christian witness is by nature a corporate witness in the Church or on behalf of the Church, and is not addressed to individuals abstracted from their organic communities or environment. This means that in our task of witness we must speak as the Christian community in the university and to the whole organic university community. How can we do this without having first thought out together the specific character of both the university and the Christian community within it, a community which is different not only from others within the university, but from other Christian communities elsewhere ? It is here also that we must emphasize the fundamental interdependence of professors and students, and the need to rebuild among them real community bonds, in the Christian community as well as in the university community as a whole.

2) However, Christian witness implies personal commitment and personal encounter. It may have been a major weakness of our University Commission work in recent years that we

¹ See Minutes of the Meeting of the General Committee of the W.S.C.F., Spiritual Life Centre, Nasrapur, India, January 9 to 21, 1953.

have not paid sufficient attention to the basic identity between our responsibility for our approach to the university and our personal responsibility, as teachers or students, to render witness. To deny this identity, or to neglect it in practice, would imply also a denial of the previous point — that witness has to be addressed to man, not in a vacuum, but in his natural environment. Nothing would be more disastrous, and contrary to its very purpose, than a dichotomy between Christian intellectual research in the university and personal witness to Jesus Christ.

3) Witness does not imply only teaching of our own truth, but also confrontation with other, non-Christian truths. When witnessing we do not speak from an ivory tower in which our faith isolates us from the world's unbelief. Our witness must always be addressed to our own unbelief. For this reason a direct confrontation with pagan ideologies or *Weltanschauungen* is not only desirable but indispensable, if we wish to speak in relevant terms to the non-Christian, as well as if we wish to have challenged that which certainly lies in our heart and mind, sometimes unconscious, and which causes and determines the content of our unbelief. Gnosticism was a prevailing form of idolatry in the first century; therefore the apostles, Paul in particular, tried to understand it and to use intellectual and mystic vocabulary, in order both to reach the heathen of their time, and to protect Christians themselves from their greatest temptation to unbelief or heresy. Likewise we should today be able to speak intelligently to Marxists, logical positivists, existentialists, or even old-fashioned rationalists, that is, to use their language, which is always for us the expression of our possible temptation.

4) No witness is possible from outside a particular human community. Two of the key words used in recent studies on evangelism are "identification" and "indigenization". These do not, of course, imply syncretism, but simply express the impossibility, for instance, of proclaiming the Gospel in a missionary land without being able to speak, not as an outsider, but as one who shares the problems and temptations, the ideals and hopes of the people of that land. If we are to be witnesses

of Christ in the university, we must not be outsiders, but full members of this university; we must become, and must recognize ourselves as, participants in whatever is distinctive about the university, its intellectual life, its community, its hopes and weaknesses, its dilemmas and certainties.

Here again I am led to use the word "humility". To be witnesses compels us to recognize that we share in the misery and sin of the university, that we are no better than non-Christians, that we have no blueprints to provide them with answers to the problems of practical university organization or community or thinking, that we are in the same need of the good, revolutionary news of Christ.

Our concern for the university

I was asked to deal with the question of the place of the University Commission in the total task of the W.S.C.F. I have not dealt specifically with this, but I think I have indicated how the Commission stands at the very centre of our W.S.C.F. life. Because we are primarily concerned with evangelizing the university, we cannot but be concerned with the university itself in all its aspects, all the dimensions of its life, all the problems it has to face. And because we wish our witness to be heard, we cannot but be concerned that this university be a good university, a really constructive university, contributing to the well-being of society, to the peaceful co-existence of men in society, not in isolation from, but in constant communication with, one another. To take a very simple illustration: if we wish to believe, we have to proclaim our faith, and this we must do in the midst of the real university. If we wish to live by Christ's love, we have to love others, to love them where they are, all that they are, in our case to love university members, within and together with their university, our university. If we wish to live in the hopeful expectation of Christ's Kingdom, we have to implant in the world signs of hope, to be in the university living symbols of hope, both hope for the coming Kingdom and, in an analogous way, hope for the immediate future of the university.

The Specific Task of the Christian Layman in Society ¹

FRANCIS P. MILLER

We are concerned here with society and with the task of the Christian layman within it. I wish to speak of society as the place where the Christian faith is to be affirmed, the Christian witness given, and the Christian life lived.

Society is made by men, and men in turn are creatures made in the image of God. I believe that God has a grand design for human society, and that He is calling all men to serve Him in the realization of that design. I also believe that a man of faith, called by God to His service, will be shown what he has to do when confronted with choices and decisions in the concrete circumstances of life. It is through what he does as a member of society on this earth that man demonstrates the reality of his faith in the society of that "City which hath foundations whose Builder and Maker is God" (Heb. 11 : 10).

I am convinced that one of our greatest weaknesses as a world-wide Christian community is our failure to provide our laymen with the kind of religious education that makes them think of their work in secular society as the place to which God has called them to serve Him, and where they are, with God's help, to engage and defeat the hosts of darkness. My impression is that many of us have either uncritically taken society too much for granted, or have tended to think of the Christian life as a separate existence from man's existence as a citizen, as a factory worker, as an industrialist, as an educator — in short, to think of the Christian life as a separate existence from man's existence as a working member of society. Those who uncritically take society for granted sometimes regard it as synonymous with "this evil world", and the Christian life

¹ Extracts from an address delivered at the Second Assembly of the World Council of Churches, Evanston, Illinois, U.S.A., August, 1954.

as meaning isolation or escape from as much of the evil as possible. To be sure, society includes all that is evil in human relations, but the important point for us to remember is that it also includes all that is good in human relations. Further, human society is the scene of vast transforming, life-giving, redemptive activity undertaken by men and women of faith. The Christian life is not flight from the world, but assumption of responsibility in it. Our failure as Christians to appreciate and act upon this central truth is in my opinion one of the principal causes of the catastrophic reverses suffered by the world-wide Christian community during the past forty years.

I am not talking about *élite* laymen. I am not thinking about the task of an heroic few who have received a unique and special call to serve God in society. I am talking about the task of all laymen, about the fact that all laymen are called to find in their varied activities and responsibilities in society unique God-given media through which they can express their faith and hope.

Christian vocation

Some men are undoubtedly called to a specific vocation. But every honourable job, no matter how mechanical or trivial, can become a vocation. It may never have been a vocation before, but it becomes a vocation the moment the man who holds the job understands the full meaning of being a Christian.

Suppose a man has a job in a mass-production factory. Regardless of the amount of mechanization, human integrity will always remain one of the most important factors in manufacturing the finished product. Further, regardless of the amount of mechanization, there will always be a few other human beings around. And a Christian worker's vocation concerns his relations with these other human beings even more than his relation to the mechanical means of production. It is in relation to these other human beings that he strives to make his life a signpost pointing to the love and grace of God. If he is a genuine man of faith, his fellows will come to know him as a true person, a grateful person, a considerate person, sensitive to the needs and troubles of others, and always

more interested in the general welfare than in his own. He will be ready to fight for justice, if necessary, but far more eager to create such an atmosphere that justice will be established by mutual consent rather than as a result of a fight. In the course of time other workers will become Christians because of this man's presence, and when they do a church fellowship will exist in that factory.

How many factors workers do you know who regard the society composed of all the persons with whom they are associated in their work as the natural, God-given place where the Christian faith is to be affirmed, the Christian witness given, the Christian life lived, and the Christian Church built? How many managers of great corporations do you know who believe this and act upon their belief? How many professional men are there who believe it about their profession? How many politicians believe it about their party?

Your answer to these questions will be a fairly accurate measure of the inadequacy of the instruction which the Church has given her laymen regarding their vocation as members of society. However, it is not only instruction that is at fault; it is also organization and procedures. The Church must begin to think in terms of radical innovation, to take advantage of corporate groups or associations as natural habitats for Christian fellowships, and to plan its program accordingly.

Political activity as Christian vocation

If secular society is a critical battlefield for the Church, then I think you will agree with me that we have let this field go pretty much by default. I speak out of my own experience in politics — not because politics is more important than many other activities, but because it illustrates so well one concrete and specific task that laymen have in society. Some years ago I felt called to give my Christian witness in the political arena. This call came, I think, largely as a result of the influence of the World's Student Christian Federation with which I had been associated for many years. There were things to be done in the state in which I live, and in my opinion it was the responsibility of Christian men to get them done.

I have learned many lessons during these years of political struggle — some comic and some very disturbing. The most disturbing discovery I made was that many of our Protestant churches in my part of the world are not composed of people who realize that being a Christian means, among other things, being a good citizen in a creative and constructive sense. Everyone assumes, of course, that a Christian is a good citizen in the sense of not breaking the laws. But few seem to realize that being a Christian means far more than mere individualistic compliance with laws — that it means exercising the responsibilities and privileges of citizenship (including the simple act of voting) for the purpose of maintaining and improving the social order. In other words, a *good* citizen, from the standpoint of the Church, is a citizen who acts responsibly on the basis of a Christian concept of society. Our church members do not realize this because they have not been educated by the Church to think of good citizenship in this sense, as being a necessary and essential ingredient of Christian living.

Nor have the churches I know had any particular concern to send some of their ablest sons and daughters into public life. These same churches have felt strongly impelled to challenge their finest boys and girls to go as missionaries to Japan or India or Africa, but no equal compulsion to challenge them to go as missionaries into the political arena.

There are, of course, many churchmen in American public life, but few have entered public life because of their Christian faith. Further, there seems to be little realization among some of those engrossed in politics that their Christian faith should have automatically converted their political activity into a Christian vocation. All too frequently political activity takes place in one compartment, religious activity in another.

Political life in the United States

I am well aware that conditions vary so much in different countries that as soon as one begins to speak in concrete terms he is apt to obscure rather than clarify the point he is trying to make. However, that risk has to be taken.

The circumstances of our national life in the United States explain to some extent the absence among many churches of

interest in, and concern for, political activity as a Christian vocation. Our constitutional separation of church and state makes it easy for those looking for excuses to say that religion has nothing to do with politics. Further, the conditions of political life in the United States are such that decent men may be pardoned for shying at the thought of becoming politicians. If a candidate in some states takes his Christian responsibility seriously, he can look forward to being "smeared" (occasionally he and members of his family will be viciously "smeared") without any assurance that his fellow Christians will feel any obligation to vindicate him. In addition, if the office sought requires a state-wide campaign, there are many states in which a prospective candidate who takes his Christian responsibilities seriously can confidently anticipate that hundreds of thousands of dollars will be spent to defeat him, while the funds available for his own war chest will be very small indeed. And if a candidate has become "a controversial figure" (as he is almost sure to become if he acts on his Christian convictions), and then loses an important political contest, it will be extremely difficult for him to find employment, unless he is a lawyer. Consequently, the only incentives sufficient to overcome these formidable obstacles (apart from the love of a good fight) are a strong sense of responsibility for the commonwealth and a clear call from God.

I have heard it said that if a Christian in public office is a wise and informed man, the policy he adopts will, in all probability, be identical with the policy adopted by a wise and informed man who is not a Christian. So why attach importance to Christians entering government service? I profoundly disagree with this point of view. It is true that in a given situation identical policies may very well be advocated by a Christian and a non-Christian. But of equal importance with verbal formulations of policy are the procedures used in preparing policy and the methods employed for executing it. And in the realm of procedures and methods, where personal relations are all important, the Christian has a unique contribution to make.

I suspect you will agree with me that at this rather terrifying hour in human history it is going to make a difference

for us who are here, and for all men everywhere, whether the individuals who govern the United States of America are Christian (and understand what it means to be Christian), or whether they are indifferent to the Christian faith and its demands upon them. It will make a world of difference in the years ahead whether or not these men believe that ends justify means, that persons are of no value except as "things" to be used for pawns by those who control them, and that serving the Father of Lies is the surest and quickest way to secure and maintain power. It will make a difference whether or not Christian men govern the United States, and it will make a difference whether or not Christian men govern in every country represented here.

The responsibility of the Church

The primary concern of the Christian Church is certainly not with saving a particular civilization or a particular economic way of life. But we are concerned with creating and maintaining societies characterized by responsible freedom. Otherwise the Church itself could not survive. And the stark fact is that the survival of responsible freedom in the world depends upon Christians taking seriously their obligations and duties as citizens. It also depends upon the Church sending her ablest sons and daughters into public life.

Perhaps I ought to add that I am suffering from no delusions about it being an easy thing to elect Christian men to public office. In my country, however, there is a widespread misconception about the nature of the Christian's contribution to politics. Most people seem to feel that winning is the essential thing, and that a Christian cannot make his contribution unless he wins. I agree that winning is a delightful experience, and that sometimes political defeat terminates an individual's usefulness. But there are other times when a Christian may make his largest contribution by fighting and losing. The essence of the Christian contribution to society is contained in those great words of our Lord as recorded by St. John: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."

The layman's specific task in society may be in the political arena. It could just as well be in any other job in society — working in a steel mill, taking care of a home, selling automobiles, raising cattle, growing wheat, or doing a hundred things. His God-given task could be to continue doing exactly what he is doing, not because it is the only job available, but because what he is doing could, by the grace and love of God, become the Christian vocation to which he is called. Whatever job the layman does can become that if the Church, your church and my church, provides laymen with the instruction they need. It is our responsibility to see that it does.

Some Notes on the Christian Understanding of Man

PHILIP LEE-WOOLF

In what follows I have slightly elaborated the notes of a speech given at the meeting of the World Christian Youth Commission at Lake Forest, Illinois, in July, 1954. The speech itself was intended to be neither comprehensive nor novel. I wanted to stress what seemed to me some basic and straight-forward facts about the subject. In the course of the speech, I included much more detail and many more illustrations of what I had in mind. What follows is, therefore, not a proper article but quite strictly notes on the subject.

The practical purpose of this consultation is to see how far the various bodies represented can go together, in what way they can work together, in the training of people who hold responsibility within the various movements — Y.M.C.A., Y.W.C.A., World Council of Churches' Youth Department, World Council of Christian Education and Sunday School Association, and World's Student Christian Federation. The purpose is practical. We want to reach recommendations and decisions. Therefore, some may be inclined to suspect that a paper on "The Christian Understanding of Man" is something like the devotional formalities which sometimes occur at the beginning of gatherings of Christians. But thought about this theme in such a context is no more a formality than worship. It is essential, because in every decision, and in instituting any policy which involves people, there is a hidden or open understanding of man's life and destiny.

There are indeed many current views of human nature which are taken as basic — that he is a being of infinite value ; that he should never be used merely as a means ; that he is compound of body, mind and spirit, each element to be developed to the full ; that he is the product of his environment, and to be moulded by training and by changing his environment to fit into society

and the world as a cog in the whole machine ; that he is fallen, corrupt and altogether hopeless. There is no need to continue the analysis because it has been brilliantly done by many people in modern times ; indeed it is almost a characteristic of our time that we can so well and cleverly diagnose our situation without being able to take constructive steps.

I have not mentioned these various doctrines about human nature in order to refute them. None of them is wholly false, and all those mentioned derive in some degree from Christian faith, but in order to say the central things about the Christian understanding it is necessary to go behind them to the Bible and the story it tells.

Man and his Creator

Biblically, God and man are understood together. The story of God is not of a remote, abstract, far-off Being-in-Himself, but of God in relation to men. He is for us, against us, with us, among us. The story of man is not of man-as-he-is-in-himself, but of man in relation to God. This is the concrete fact. This is the way we are. Man-as-he-is-in-himself may be an interesting object of speculation and investigation, but he is an abstraction. The concrete reality is of God turned towards man and of man before God. This is the first distinction from all the views, even the religious ones, mentioned above. In so far as they claim to be ultimate and basic, they are descriptions of man-as-he-is-in-himself apart from God ; for the Bible, man is what he is because of God and His purpose towards him.

We cannot, therefore, speak simply of man as God's creature. He is not like a brick or even a picture, something made and set free from the maker, and to be understood separately from the maker. It is no doubt possible to understand a picture apart from the artist. It is impossible to understand man apart from the Creator. God has tied Himself to men. He acts on them, He calls them to Himself.

Revealed in Jesus Christ

God, we say in biblical language, makes a covenant with us ; with us He will dialogue, conversation, communion, question

and response. "I have", He says, "a controversy with my people."

When we refuse the dialogue which God wills, when our freedom for communion with God is distorted into freedom from God, our nature is spoiled and our destiny thwarted so that we do not know what we are. But God on His side remakes the covenant, reinstitutes the dialogue, refashions the bond. Jesus Christ is this knot, this nexus, this union in which both God and man are truly revealed. In Him are disclosed both God and His will and correspondingly our true nature. In Him we see the inner mutuality of holy love and willing obedience. He is incarnate God and last Adam. "He that hath seen me hath seen the Father", and "He learned obedience by the things that He suffered". The Christian understanding of both man and God is gained together and at the same moment from the Incarnation, the Cross and the Resurrection of Jesus Christ. They cannot be gained separately ; they are given in the same revelation. Hence, although we must work with people who do not accept the revelation, we cannot do so on the basis of an "agreed syllabus". We see men only in and with Jesus Christ.

Biblically, Jesus Christ represents Israel. God purposes to make a people fit to be His people. This purpose reaches its focus in Jesus Christ ; and entering God's people is to be in Jesus Christ. He is God's man. He is the humanity which God purposes to bring into existence. God's love for Israel and its consequences, the judgment of their faithlessness and the ultimate obedience in love through which they are remade are all compendiously present, crystallized, in Jesus Christ, so that human existence, human life is corporate, not by choice but by nature. To quote William Temple, "Men exist in families, in nations and in other social units ; they have no existence apart from this. A man's relation to his parents is not accidental ; he is not an independent being who might have been born to other parents ; he is in the heart of his being their child. We are social through and through ; it is thus God has made us, and our self-centredness is an offence not only against Him and our neighbours but against our own real nature."

Our life is conversation

Our life is conversation with God. It comes to realization when we hear, "Thou art my son", and reply, "Our Father", in prayer from son to Father and blessing from Father to son ; that is, it is an event which escapes objective language. The same is true of our life with our fellows. It is a communion, an inner exchange which escapes objective language.

(a) This understanding of our unbreakable bond with God and with our fellows has many consequences : among them, for instance, that we are pursued and haunted by God. He is love itself and holiness itself, and therefore judges by love and loves by judgment. The only wisdom the Christian has about himself and his relation to God is borrowed from the Cross, which is God judging us and loving us.

(b) God wills to talk to us. In hearing Him we are, we live ; otherwise we are nothing. And it is in this responsiveness, because we are those with whom He wills to speak, that our worth, our infinite value, consists. In this responsiveness, too, is our freedom, and in it the image of God in man. In refusing responsiveness we lose our proper freedom, the image of God, and in Jesus Christ we are restored.

(c) He wills dialogue with us whole. I mean by that, first, that He wills a total response, as in the case of Jesus, unto death, and of all we are. The Holy Spirit enables this response. His work is not so much to give us extra talents as to enable this total response. Second, we are to return to Him the whole dominion which He has given us over the creation. The glory of science, for example, is to be laid at His feet. We are not to retreat from life into religion, nor to exploit it ("What can I get out of it ?"), but to accept it and to lay it before God as His own. This is involved in the faith that He is God and not the minor ruler of some segment of the world. And third, we are not to separate, as we normally do, into spiritual and material. There is indeed a warfare of flesh and spirit, but this is not at all the warfare of soul and body of which we sometimes think. When St. Paul lists the sins of the flesh, he speaks of envy and malice, which are not material at all in our ordinary sense. The warfare of flesh and spirit is not of spirit against matter but of

God against anything which denies Him. Hence our obedience is to be bodily and our material deeds spiritual.

(d) The call to dialogue with God is a call to dialogue with our fellows. As has been said, we are not to try to be separate individuals nor mass men (a pile of individuals), but to live in love. It is thus we are made; so we are not dealing with an ideal to be reached, but with a fact to be realized. Hence, family, society and Church are related to the inner being of human life.

(e) We are held by God in dialogue with Himself and with our brethren. So we live not in terms of principles and ideals — these are idols from which He frees us. We live from God and for Him, able to take seriously the actual world which He loves, not in bondage to some ideal world which does not exist, and because He helps us we can be open to another across all frontiers and with all the risks.

Worship

From all this I hope it is clear that we are most nearly ourselves in worship. Worship, of course, is not to be divorced from life, but is the act at its centre where life is both illuminated and offered.

(a) It is man with God, where we say, "Abba", "Father", and "Come, Lord Jesus", and hear His "Go, I send you out". It is the place whose proper language is that of personal communion in the vocative "Thou" and the imperative "Go".

(b) It is man with man; God's love overflows to bind us to the brother. "He who says, 'I love God', and hates his brother is a liar."

(c) It is man for man; where the Church exercises its priestly function on behalf of the world to God, representing it to God and representing the life which He wills for it.

(d) It is a foretaste of the final conquest of sin and confusion.

In sum and to repeat, the Christian understanding of man is in Jesus Christ. There we see ourselves bound to God in responsive love. There we see our sinful, false response judged and overcome. There we see ourselves called into mutuality and given the clue to the tasks God lays upon us.

The Significance of the Work of the Youth Department ¹

PHILIP POTTER

The first significant fact about the Youth Department is its inception, not by the will of the Fathers of the Church, but by the expressed desire of the delegates of church-related youth movements at the Second World Conference of Christian Youth at Oslo in 1947. They wanted to participate in, and be responsible for, a world-wide fellowship of church youth, as a direct expression of the faith and life of the young membership of the churches. They further stressed their determination that this fellowship should be a part of the wider fellowship of the churches in and through the World Council of Churches. At the same time they desired to ally themselves with the other great Christian youth movements which collaborated to organize the Oslo Conference — Y.M.C.A., Y.W.C.A., W.S.C.F. and W.C.C.E. — in the common task of presenting the whole Gospel to youth.

Thus in 1947 church youth leaders were convinced that youth should form an integral part of the ecumenical movement and particularly of the World Council of Churches, then in process of formation. In 1948 the First Assembly recognized what was already an accomplished fact, symbolized by the active presence of a hundred youth delegates chosen according to countries, callings and balance of the sexes.

Youth and the churches

This clear mandate was a call to the churches to come to grips with a remarkable fact — the rapid development of youth work directly related to the churches, even during the war years. We cannot forget the years after the first world war when, in a world harassed by economic depressions and destitute

¹ Extracts from an address delivered at the Second Assembly of the World Council of Churches, Evanston, Illinois, U.S.A., August, 1954.

of purpose, evil men were allowed to harness and exploit the potentialities of youth, and unleashed the most savage war mankind has ever known. Never before had youth been made to feel to such a devastating extent their power for good or ill. Never before had youth been so blatantly driven to overthrow the human values of truth and compassion with such impunity. It was, however, within that chaos that youth in many lands found themselves, through their sacrificial defence of those very values of truth and justice, and in their struggle against economic and political oppression.

The churches have become painfully aware of their urgent responsibility for youth, who all too often seem to regard confirmation as the moment for leaving the Church rather than the occasion for giving their firm allegiance to it. Nevertheless, post-war youth, while profoundly dissatisfied with the Church as it is, can think of no alternative. When asked if they thought the churches as they knew them would survive in the year 2000, eighty per cent of a large group of young people in France answered "no", but ninety per cent answered "yes" when asked if they believed there would be some kind of Church at that time. Youth want to see the Church not only in the world, but for the world. In an atomic age, many have learned that "before God packed the atom He planned the Cross", and that Christ Crucified is either Lord of history or we are lost. I well remember an American delegate at the Oslo Conference sporting a yellow tie with three words in red: "Oslo or Bust", that is, either "Jesus Christ is Lord" or we are bust.

By insisting, therefore, on a world fellowship of young Christians within the ecumenical movement, young people are affirming the evangelistic and pastoral task of the World Council of Churches — helping young people to come to Christian conviction and to grow in the Christian faith.

How has the Youth Department fulfilled its functions? I would like to illustrate how the evangelistic and pastoral significance of the World Council is expressed through the Youth Department by picking out several spheres of its activities — conferences, growing in Christian witness within political conflicts, and work camps.

Travancore

Outstanding among the many conferences which the Youth Department has planned, or helped to plan along with the other world Christian youth movements, is the Third World Conference of Christian Youth held at Travancore in South India, at Christmas, 1952. Three hundred youth leaders from Asia and from many other countries met in a communist stronghold, and also in the setting of the ancient Syrian Church and of the new United Church of South India. They were in this way faced with the pressing problems of a revolutionary world and of the divided Church within that world. These youth leaders tried to find in Christ the answer to the dilemmas of the present time. But they were forced to answer the divine questions: "Adam, where art *thou*?" "Cain, where is thy *brother*?" Once again they were brought to the point of acknowledging that the only place of meeting with God was at the Cross, and that only there could they be responsible for their brothers, for, as youth learned at Oslo, "the nearer we draw to the Cross, the closer we come to each other".

Last summer, while on a tour of West Africa for the Youth Department, I visited Nigeria, where I met the delegate who had been to Travancore — a young photographer. He had gone to the conference at great sacrifice to himself. It was also the first time that Nigerian Christian youth had contributed towards sending a delegate direct to an ecumenical meeting. When he came back he again gave up his working time in order to visit Christian youth groups up and down that vast country, and to bring to them the message of the reconciling power of Christ, not as a sectarian Methodist, but as one who had discovered anew the power of the Gospel within the Church Catholic. This young layman and a young minister, who had had ecumenical experience in Europe and America, are chiefly responsible for building up a church-related youth movement in Nigeria. They are only two of hundreds of participants in various youth conferences who have found real life in meeting, who have discovered the relevance of the Word of God for the whole of life, who have been stimulated to look at their problems

from a far higher and wider perspective, and who have offered themselves willingly to Christ and His Church.

Youth and politics

My Nigerian friend was surer than ever of Christ and of the necessity of the Church, but, for that very reason, he was even more perplexed by the political and economic situation of his country, and by the failure of the Church to meet the challenge of the times with a truly relevant Gospel. We read that youth today, in contrast to those of the 'thirties, are little interested in political issues, because they feel there is no solution to them. All they want is to be left alone to get what they can out of life while they can. Not so Christian youth. Confronted with Christ, they are confronted with the world for which He died.

Young Christians in Europe have been saying recently, "Indifference in politics is incompatible with the Christian faith." These youth have been preoccupied with the quest for European unity, and have been endeavouring to discern how as Christians they can contribute to giving substance to this unity.

German Christian youth — still living under the shadow of the Hitler youth movement — have been brought very sharply up against this direct challenge of rival ideologies in a divided nation. In Eastern Germany they have found that to serve the Church is dangerous. You will recall that last year a planned campaign was waged by the government against the *Junge Gemeinde*, the youth work of the Evangelical Church. Just before Easter, secondary school children were required, on pain of expulsion from school, to vote for resolutions condemning the European Defence Treaty and the *Junge Gemeinde*. Hundreds of youth church members and pastors were imprisoned. Their courageous witness was such that the government was induced to reverse its action, free the prisoners and reinstate the pupils. It was in this struggle for the truth of the Gospel that youth experienced the strengthening reality of their solidarity with Christian youth, not only in Western Germany, but in Europe, East and West, and in the rest of

the world. And this sense of solidarity was the direct fruit of the work undertaken by the Youth Department in helping to re-establish church youth work in Germany after the war years, through the allocation of funds, through ecumenical work camps and through secretarial visits, by all of which German youth were strengthened in recovering Christian faith and hope. Now they are in the forefront of the fight for the freedom of the Church. This Easter, European youth leaders again gathered together in the Eastern Zone of Berlin with those same youth leaders who bore the brunt of the church struggle last year, and discussed the implications of Evanston for the life of the church in Europe. The results of that meeting have no doubt been heard during these days in the various groups and commissions.

What has happened in Eastern Germany is indicative of what is happening in other countries, though under different circumstances, and bears witness to what can be expected when the Church inspires its youth with a vision of God's mighty power working through the one Body, the Church Universal.

Work camps

This new awareness of the Church standing firm for the truth of the Gospel has had very concrete ecumenical expression in work camps. They have gained much publicity, and there may even be the danger of imagining that they are the principal concern of the Youth Department.

In Angola last year, I met a young theological student at the first church youth leaders' conference to be held in that country. He was keen, alert and ecumenically minded, and was eagerly listened to by his fellow Africans, most, if not all, of whom were his seniors. I soon found out that he had recently been to a work camp at the ecumenical youth centre, Agape, in the Italian Alps, where he had encountered Christian youth from many lands. Through much conversation with him I gathered that his whole outlook had been changed. His evangelical faith had taken root anew in the soil of his own culture, and his eyes were opened to the particularly frustrat-

ing problems of his country. His influence on that meeting could be felt at a special session at which, with the exception of two North American translators, only Africans were present. These Christian leaders had become restive about the underlying sectarian nature of their church life, and were beginning to ask new and ominous questions about the relation of the Gospel and of the Church to their total life as Angolans under rigid colonial rule. So with this transmitted ecumenical consciousness went a deepening and broadening of their conception of the Christian faith, and a desire to establish contact with churches in other parts of the world. Moreover, both North American translators, missionaries trusted by the Angolans, had had ecumenical experience in Europe and America as Christian youth.

Here again, the effect of such work camp experiences, as shown by the young Angolan, could be multiplied. Participation in work camps does bring "a new awareness of the task of the Church in the world and an eagerness to translate it into local terms". But more, through work camps youth are coming to a new sense of what the Church should be — transcending confessional positions, inter-racial, international, and in action wherever there is human need. It is the whole Church, bringing to bear its resources of heart and hand, in building a community centre for refugees in Europe or in an inter-racial effort in Swananoa in North Carolina.

Youth and the ecumenical movement

Youth are committing themselves to the ecumenical movement with radical seriousness; ecumenical experience has deepened their Christian faith and widened the area of its relevance; they are loyal, if critical, members of their own churches; and they are, in fact, pioneering in many areas of witness for the Church. Christian youth do not find it difficult to have an ecumenical consciousness once they are introduced to ecumenical processes. Their real problem begins when they seek to translate the insights received into their own churches and into interdenominational relations. There is still lurking among the churches a definite mistrust of ecumenically-minded

youth, who are the very ones who have received a fresh and significant understanding of the Gospel and of the Church's task in the world. What then is implied in our conviction that "Jesus Christ is the hope of the world", if we hesitate to make new ventures of faith for the renewal of the Church in a creative partnership of the older and younger generations? To what end are the churches associated with the World Council engaging in youth work? Towards the renewal of the whole Church and for the evangelization of the world, or towards the perpetuation of their own confessional positions? Whatever the answer may be, we may be assured that Christian youth, having gained in the ecumenical movement a fuller vision of Christ as the hope of the world, are not disposed to fall back on a restricting confessionalism, however strong may be their allegiance to their own denomination. Are we, then, to say "no" to them in their quest for the renewal and the unity of the Church, or shall we go forth with them into the future, that together we "may grow up in all things into Him who is the Head, even Christ"? There can be no doubt whatever as to what answer this Assembly will give.

THE STUDENT WORLD CHRONICLE

De Civitate

We have already published in *The Student World* some correspondence between national Movements on current political issues¹, and we are including in this number a record of a similar recent exchange, also between two member Movements of the Federation. In July, 1954, the Japanese Y.W.C.A. wrote a letter to the World's Y.W.C.A. about atomic weapons, and also passed certain resolutions on the subject. The letter and resolutions were presented to the Annual Assembly of the United Student Christian Council in the United States at its meeting in Oxford, Ohio, in September, mainly because the Student Department of the Japanese Y.W.C.A. and U.S.C.C. are fellow Movements in the Federation. The Assembly discussed very carefully the moral and spiritual problems raised by the letter and resolutions, and finally approved the text of a letter to be sent to Japanese students, and also passed some resolutions dealing with the same questions. We are publishing this exchange because it seems to us that it provides an excellent example of the way in which Christians can take seriously their political responsibilities, and also of the way in which ecumenical unity can express itself in this field.

We are also including here the statements of the Assembly of the World Council of Churches which are referred to in the U.S.C.C. resolutions.

AN OPEN LETTER TO THE WORLD'S Y.W.C.A.
FROM THE JAPAN Y.W.C.A.
CONCERNING HYDROGEN BOMB EXPERIMENTS

Tokyo, Japan
July 7, 1954

To our friends of the World's Y.W.C.A.,

We know that you are already aware of, and concerned about, the fact that on March 1, this year, the American government conducted a history-making hydrogen bomb experiment at Bikini

¹ See *The Student World*, Fourth Quarter, 1952, for an exchange of letters between the French S.C.M. and the United Student Christian Council in the United States.

atoll in the Southern Pacific. As President Eisenhower said in a newspaper interview, "The results of the hydrogen bomb experiment were beyond the expectations of the American scientists", so that the power released at Bikini was a source of amazement even to the American authorities. At that time a Japanese vessel, the *Dai Go Fukuryu Maru*, which was engaged in tuna fishing a distance of seventy-three miles from the site of the Bikini test (nineteen miles outside the restricted areas), was showered by radioactive dust. Because we know that you are deeply concerned with regard to the injury that was sustained by the twenty-three Japanese fishermen, some of whom are still in a dangerous condition, and in the effect of the test on the inhabitants of the surrounding islands, we, as a Y.W.C.A. in a country affected by the test, have felt under obligation to assemble accurate, concrete information and send it to you.

We have tried to picture for you the actual situation as it was at Bikini, the losses which were sustained, the fearsome effect on the livelihood and the mental state of the population, the reactions of a cross-section of people including Christians, as accurately as possible. We hope that this will provide all our friends in the Y.W.C.A. throughout the world with raw material which will be useful as we think together about the problem of the use of such power in the world.

As Christians, who are struggling with the problem of peace in the world, we feel that the problem of the existence and use of such powerful weapons as the atom and hydrogen bombs is not a problem between injury-inflicting and injury-receiving countries, but is a problem of world destiny about which we all must think. We want it clearly understood that our motive in writing is not to censure the injury-inflicting country, but to express our deep conviction that Christians throughout the world today must think and struggle together in relation to this problem which affects the well-being of the entire human race.

The Social Responsibility Committee of the Japan Y.W.C.A., to whom was delegated the task of preparing this material, has consulted physics, medical and other authorities in various fields, and has endeavoured to present as completely accurate a picture as possible. This material has been thoroughly studied by the Executive of the Japan Y.W.C.A. and is now being sent to you with the hope and prayer that you will understand our purpose and join with us, as you are led, in relation to our common task.

Yours sincerely,

TAMAKI UEMURA
President Japan Y.W.C.A.

RESOLUTIONS

ADOPTED BY THE EXECUTIVE COMMITTEE OF THE JAPAN Y.W.C.A.

Finally, speaking from the standpoint of Christians, we, as a group of Japanese women desirous of the true peace and happiness of the human race, want to frankly present our thought and to make our earnest appeal with regard to atomic and hydrogen weapons.

I. For the Abandonment of Atomic and Hydrogen Weapons

When we ponder the fact pointed out by the Dr. Hideki Yukawa, Japanese physics scholar, that the fearfully destructive power of the hydrogen bomb is beyond human control, and when we consider that even a hydrogen bomb test has proven to be such a dreadful and dangerous threat to humanity, we are forced to the following conclusion. Even though the purpose may be to defend the freedom of the human race or whatever other reason may be given, the existence of the hydrogen bomb in itself is a threat to the whole of humanity. Therefore, we must continue to press our urgent appeal that the production of atomic and hydrogen bombs be abandoned and that those bombs already made be destroyed. Not only at Hiroshima and Nagasaki did Japan experience the power of atomic bombs, but now the "ashes of death" from Bikini have threatened the lives of Japanese so that Japan alone among the nations is able to make this appeal, out of personal experience, to the world.

*II. For the International Control of Atomic Energy
by the United Nations*

At the same time as we appeal for the destruction of atomic and hydrogen bombs, as stated in the first resolution, we also appeal for the realization of international control of atomic energy at the earliest possible date, in order that peaceful means of utilizing this great power may be achieved. We consider that the speedy accomplishment of such international control is indispensable for life in today's world, and for its actual realization we believe that we can expect the cooperation of the United Nations. Can we not think together concerning what cooperative effort may be possible for us as the World's Y.W.C.A. and Y.W.C.A.s in various countries in relation to this problem?

We send this appeal from the depths of our hearts to all of you, the Y.W.C.A. throughout the world, who, as branches of our Lord Jesus Christ, are praying with us for the same purpose, the realization of the will of God on earth.

A LETTER FROM THE UNITED STUDENT CHRISTIAN COUNCIL

To the members of our brother Movement in the World's Student Christian Federation in Japan: We send greetings. We have been confronted in our Assembly with your concern that Christians throughout the world today think and struggle together about the problems of the existence and use of such weapons as the atom and hydrogen bombs.

Your concern has increased our concern as we have attempted to face the questions raised by you in relation to the development of weapons of mass destruction. As Christians, we affirm the report of the World Council of Churches, Section IV on International Affairs, as most adequately expressing our conviction. Within this context we affirm specifically the following sections in answer to your request that we take a stand on this issue: "The thought of all-out nuclear warfare is indeed horrifying. Such warfare introduces a new moral challenge... We first of all call upon the nations to pledge that they will refrain from the threat or the use of hydrogen, atomic and all other weapons of mass destruction, as well as any other means of force against the territorial integrity or political independence of any state... Yet even this is not enough. The churches must condemn the deliberate mass destruction of civilians in open cities by whatever means and for whatever purpose... Christians must continue to press for social, political and economic measures to prevent war. Among these should be the giving of strong moral support for the positive use of atomic power for the benefit of mankind... We must also see that experimental tests of hydrogen bombs have raised issues of human rights, caused suffering, and imposed an additional strain on human relations between nations. Among safeguards against the aggravation of these international tensions is the insistence that nations carry on tests only within their respective territories, or, if elsewhere, only by international clearance and agreement."

We shall inform our government of the crucial importance we think these statements have and must have as guiding principles in the formulation of our country's policies.

We are aware, however, that even within the Christian community there exists a difference of political perspective, both between

the Christian groups of different countries and between the members of our Movement. In order that we may bring our political positions under the scrutiny and judgment of God and our Christian faith, we look eagerly to further study on this question, to earnest conversation with Japanese students studying in this country, and to continued correspondence with your Movement. We need to explore the meaning of suffering together as one Body. Let us pray for one another that God may be with us in this enterprise and in all things lead us into true obedience to His holy will.

In His name and fellowship, we remain your brothers
in Christ,

The United Student Christian Council
XI General Assembly, Oxford, Ohio, 1954

RESOLUTIONS
VOTED BY THE U.S.C.C. ASSEMBLY

That the letter concerning H-bomb experiments, as read, become the initial letter to the Japanese S.C.M. from U.S.C.C.

That a copy of the letter from U.S.C.C. be sent to (1) the Japanese Ambassador to the United States for conveyance to his government, (2) the Commission of the Churches on International Affairs of the World Council of Churches, (3) our own State Department, (4) the World's Student Christian Federation to convey to Student Christian Movements in countries where nuclear and hydrogen experiments are being carried on, (5) the Committee on International Justice and Goodwill of the National Council of Churches (U.S.A.), and (6) the Committee on Human Relations of the United Nations organization; and that our decision to send a copy of this letter to the above-mentioned persons and bodies be conveyed to the Japanese Student Movement as explanation of sharing our concern in this matter with others.

That we, the XI General Assembly of U.S.C.C., call upon ourselves and our member Movements to give serious study to pressing political issues on which we are called as Christians — individually and corporately — to speak with responsible voice. We must consider seriously what the Lord requires of us at this point. One matter on which we have been forced to admit we do not have adequate information is concerning the whole problem of nuclear warfare and disarmament. There are others which have been pointed up here — the need for students to give leadership in resisting both racism and complacency in matters of racial tensions and German

rearmament. We suggest to the Executive Committee that in planning for the XII General Assembly, they consider the feasibility of having the Hearing Group on the Political Responsibility give its time to examining such urgent problems in order that we may more fully understand the questions on which we attempt and should attempt to speak. It is imperative that the member Movements study important political problems so that U.S.C.C. may speak with a more representative voice.

That U.S.C.C. ask the Committee on Friendly Relations among Foreign Students to provide U.S.C.C. with a list of all Japanese students presently in the U.S.A. and that U.S.C.C. transmit their names to the campus Christian groups in the places where they are, in order that conversations on nuclear military experimentation between Japanese and American students may take place, with the request that a record of such discussions be subsequently sent to the U.S.C.C. Political Commission for study and disposition.

That in any circulation of the letter of the Assembly to the S.C.M. of Japan a copy of the document prepared by the Y.W.C.A. of July 7, 1954, concerning the issue of nuclear experimentation for military purposes, a copy of the Second Assembly of the World Council of Churches' statement on this issue, and such other related documentation as is available be listed, or if possible, included.

EXTRACT FROM THE REPORT OF SECTION IV OF THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

ON

INTERNATIONAL AFFAIRS — CHRISTIANS IN THE STRUGGLE FOR WORLD COMMUNITY

We first of all call upon the nations to pledge that they will refrain from the threat or the use of hydrogen, atomic and all other weapons of mass destruction as well as any other means of force against the territorial integrity or political independence of any state.

If this pledge should be broken, the Charter of the United Nations provides for collective action and, pending such international action, recognizes the right of national self-defence. We believe that any measures to deter or combat aggression should conform to the requirements of the United Nations Charter and Christians should urge that both the United Nations and their own governments limit military action strictly to the necessities of international security.

Yet even this is not enough. The churches must condemn the deliberate mass destruction of civilians in open cities by whatever means and for whatever purpose. The churches should press through the Commission of the Churches on International Affairs and other channels for the automatic stationing of United Nations Peace Commission teams in areas of tension to identify any aggression if it takes place. Christians must continue to press for social, political and economic measures to prevent war. Among these should be the giving of strong moral support for the positive use of atomic power for the benefit of mankind.

We must also see that experimental tests of hydrogen bombs have raised issues of human rights, caused suffering, and imposed an additional strain on human relations between nations. Among safeguards against the aggravation of these international tensions is the insistence that nations carry on tests only within their respective territories or, if elsewhere, only by international clearance and agreement.

EXTRACT FROM THE RESOLUTIONS ON INTERNATIONAL AFFAIRS
ADOPTED BY
THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

1. God is the God of justice and peace, and the Lord of history. He calls us all to repentance. It is in obedience to Him, and through the eyes of our Christian faith, that we look at the problems of this troubled world. It is not our purpose in the present statement to pass judgment on past actions. We seek rather to contribute to a new spiritual climate in which a fresh start can be made by all governments and peoples.

2. The world is so broken up and divided that international agreement seems remote at the moment. Everywhere fear and mistrust prevail. The very possibility of good-neighbourly relations between nations is denied. We believe that there are two conditions of crucial importance which must be met, if catastrophe is to be avoided :

(a) The prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control such as would safeguard the security of all nations, together with the drastic reduction of all other armaments.

(b) The certain assurance that no country will engage in or support aggressive or subversive acts in other countries.

The Task of the Christian in the University

A consultation of the University Commission of the Federation was held in August, 1954, in Monmouth, Illinois, U.S.A. In the course of the meeting the following statement on "The Task of the Christian in the University" was drafted.

PROLEGOMENA

The task of the Christian in the university is to make manifest, in the place where God has put him, what the university truly is when seen in the light of Jesus Christ who is the bearer of grace and truth. This task can be discharged through Christian obedience in intellectual encounter and personal involvement with the whole of its life.

This Christian obedience can be worked out in a threefold way :

First, *in the search for knowledge*, that is to say, in research and pure scholarship ;

Second, *in the imparting of knowledge*, that is to say, in the relations within the communities of scholars and students, between teachers and pupils, and among all those who are concerned with the educational process whether through finance or administration or in some other way ; and

Third, *in the application of knowledge*, that is to say, in the attempt to do something about the problems and the needs of society as it exists outside the university.

Evangelism is the proclamation in word and deed of the saving Lordship of Jesus Christ over men, in every area of their lives, and in all their relations, as over the whole created world. The opportunities and obligations of evangelism arise in the university in this same three-fold way, in the search for knowledge, the imparting of knowledge, and the application of knowledge. Evangelism is thus not primarily something *ab extra*, some additional thing added to the life of reverent study and inquiry, of intimate personal relationships between scholar and student, and of deep concern for the society in which the university exists. Evangelism is so woven into the warp and woof of university life that it is integral to it, and shows itself in all the manifold aspects and activities of the university, throwing on everything the new light that has come to man in the revelation of Jesus Christ to illumine, judge and redeem.

In sum, since there are no solitary scholars or solitary Christians, since we are incorporated into the body academic and received into the Church, our evangelistic responsibility as members of the Body of Christ is in our life as professors and students. This at least is the ordinary context of our work, although we realize that we may have other evangelical obligations quite outside the university, and that our academic obligations themselves may often lead us outside the university, for example, to the local church, the local school, the trade unions and social agencies.

Likewise, the responsibility of the university to society is not discharged only in the application of knowledge to social problems and needs, but also in the development of integrity, honesty and humility in personal relations, and even in the scholar's own independent and free research. This is so because the university is not only or even primarily an instrument of human society for the fulfilment of certain needs, but is integral to the very life of city, state, nation and world.

I. THE SEARCH FOR KNOWLEDGE

The freedom of this search for knowledge is granted through our obedience to God. This obedience is rendered in the first place in honesty to the rules of scholarly inquiry, in humility before truth, in passionate endeavour to extend the limits of knowledge, and in tenacity, patience and hope.

While the faithful Christian humbly shares this task with his non-Christian fellows, he has the comfort of believing that his research is not merely idle curiosity, but obedience to God. In striving not merely to accumulate knowledge, but to establish truth, he is giving glory to God. The quest for truth is the corporate attempt to participate in a reality other than ourselves; the reality with which different disciplines deal is apprehended only according to the rules accepted by the community engaged in the particular discipline. The urgent obligation of, for example, the scientist to share his discoveries with the community of scientists is again an indication of this communal nature of truth.

Our evangelistic task in research is to make this clear to the non-Christian and to show him who is the God whom he ignorantly worships. All inquiry is a response to God's creative activity. It is because of this that the responsibility of the researcher is not only to his university, or to society, or even to the Church, but finally to God alone.

In order to be responsible to society the university must enjoy a certain amount of detachment and leisure. In order to be able to perform its critical and creative function, it must have a measure of reasonable independence and freedom. Therefore, its responsibility to society must not be interpreted to mean a dependence upon society to the point of receiving uncritically from it its criterion and standard of reference. The university must be free to judge whether beliefs and developments in society ought not to be opposed and corrected.

By these kinds of Christian participation in academic life, including the articulations of lay systematic theologians, a fresh symbolism for the expression and communication of the everlasting Gospel will be developed which will really speak to our time. Finally, evangelism in research will also include humble, joint efforts with non-Christians, to help the university to be a university, according to God's will.

II. THE IMPARTING OF KNOWLEDGE

The personal nature of truth is more clearly indicated in relationships between teacher and pupil. The teacher has to impart not only the results of his and other people's research within the community of scholars, but also to communicate something of the spirit of loyalty and integrity which is the basis of that community. If this is not done, the teacher may impart knowledge, but will not teach the truth. And, because the university is above all an infinitely varied series of inter-personal relationships, many unplanned occasions of Christian witness will occur, analogous to the way in which the ordinary affairs of life gave occasion to the first disciples to bear witness to their Lord. But since in our situation of a pagan or repaganized world, many are deprived of ordinary Christian nurture, they have to be introduced or reintroduced to Christ as adults. There is therefore a special need today for the proclamation by the lips of our personal allegiance to Jesus Christ, based on our own special encounter with Him.

It is, furthermore, a most important part of the educational task of the university to develop and nurture an ongoing succession of new leaders for society, young men and women equipped both intellectually and spiritually to play their part in making the changes that are imperative. Christians in the university have an obvious obligation here.

III. THE APPLICATION OF KNOWLEDGE

Although the university, to remain a university, must be primarily a transmitter of culture, of that which distinguishes man from other living creatures, of that which must be learned and cannot be inherited — nevertheless, the transmission of the cultural tradition should never, and least of all today, be a process merely of *handing down* a dead tradition, instead of a process of *handing over* a living past, from generation to generation. It must be a vital process in which tradition is at once reduced, rejuvenated and enriched. This process is a duty specifically appropriate to Christians in the university, a responsibility to be undertaken, of course, in the light of their Christian insights. It may be doubted whether universities have ever in the past been relied on to such an extent to create culture. We have assumed (perhaps too easily) that this reliance is justified, but ought we not to keep our mind open to the possibility that other centres, the theatre, literary groups, radio, television, the press, etc., may supplement and even surpass the university in this work? Ought we not to ask ourselves again in what sense universities create culture?

But responsibilities flow both ways in university and society. If the society is to profit as a result of the university which it nurtures, it must provide the largest possible autonomy for the university. Only in an atmosphere of intellectual freedom can the university perform successfully the tasks above enumerated. This is not to say that society should blindly accept the judgments of the university, but that it should fearlessly and rationally appraise those judgments.

It follows also that the university must continuously re-examine itself in the context of the changing society. This is necessary in order that the university may continue to serve the best interests of society and fulfil its obligations to the greatest possible extent. In that re-examination adequate consideration should be given to the spiritual aspects of university life as well as to its intellectual aspects.

EPILOGOMENA

As we reflect upon the situation in which we stand, we recognize that in all countries there are today powerful forces inside and outside the university, political, social, financial forces, which threaten the work and development of the university as we understand it. Recognizing his own share in the guilt of the world, but also his stake in

a free university, the Christian must, together with his non-Christian colleagues, be prepared to defend the integrity of academic life. Certain areas in which re-examination of the relation of the university to society is called for today may be suggested. They are (1) academic freedom ; (2) teaching, learning and research as an experience of personal encounter and commitment ; and (3) the human meaning of the intellectual and social forces shaping the culture of our time. The World's Student Christian Federation has a particular contribution of insights and leadership to give at these points.

Work among Foreign Students in Europe

In a previous number of The Student World, we published some of the documents produced by the first European conference of student pastors, which was held at the Ecumenical Institute of the World Council of Churches, Céligny, Switzerland, in May, 1954¹. We are including in this issue another commission report from that conference on "Work among Foreign Students in Europe". This subject is at the centre of Federation concern at the present time, not only because of the need for Christian service to students away from home, but primarily because of the missionary opportunity offered to Student Christian Movements in Europe by the presence in the universities where they are at work of so many thousands of students coming from "non-Christian lands".

One of the most important aspects of university life in post-war Europe is unquestionably the presence in European universities of an ever-increasing number of foreign students. The extent to which the presence of these thousands of students influences contemporary European university life is great. Indeed, virtually no Western European country is without foreign students, and the many facilities for international student exchange are being increased year by year. In certain countries the number of foreign students is almost half of the total student population. There is a desperate need for an authentic survey of the whole European university scene with specific reference to the numbers and problems of foreign students.

¹ See *The Student World*, Third Quarter, 1954.

I. CATEGORIES OF FOREIGN STUDENTS AND THEIR PROBLEMS

Working on the very limited amount of information available among its members, the commission felt that three different categories of foreign students had to be taken into account :

- a) Asian and African students studying in Western universities;
- b) Western students studying in countries of similar cultural origin;
- c) Refugee students.

a) The largest part of the commission's time was devoted to the first category. No effective work among such students can really be done without a basic knowledge and sympathetic understanding of the religious, political, cultural and social background of these students. If at all possible, workers should have direct experience of the background of the students with whom they work. Unless such a sympathetic understanding exists, it will be extremely difficult to overcome the disturbing effects which the confrontation with a strange culture, conflicting political views, racial and religious problems are bound to have on these students. The situation is even further aggravated by the fact that these students, like all others, cannot be expected to have a mature awareness of these difficulties beforehand. They mostly come with an eager desire to gain knowledge in the technical and utilitarian sense, but with little awareness of the problems that await them. Those who work among them should continually ask themselves what Western culture has to offer them, what they themselves expect from it, what interpretation of it they in fact need.

For some of the Christians among them, another complex of problems comes from the fact that they have been taught to disregard their own national culture as pagan, and to assume that Western civilization and culture are identical with Christianity. Living in what is often a very secular environment, they are led to a severe sense of disappointment and hence to neglect their spiritual life, if not actually to lose their faith. This, apart from being disastrous in itself, has often serious psychological and moral consequences.

Foreign students, both Christian and non-Christian, in addition to their special problems, share the intellectual, spiritual, moral and social problems that already beset their fellow students belonging to the country in which they are studying. Therefore the need for

special care of foreign students at the hands of specially-trained and suitable people cannot be exaggerated.

b) What has been said about the first category pertains in a much more limited sense to the second and third categories also. It was felt that, in a way, Western students may well be even more lonely in one of the modern mass universities than students from another race, who, by reason of their "exotic" origin, may more naturally attract notice and perhaps excite curiosity. The reasons which have induced these Western students to study abroad might indicate helpful ways of learning about their problems. Besides many good and natural reasons for going abroad, there are also more problematic ones such as insecurity and uncertainty at home, considerations of good "market-value" of foreign degrees, etc. In view of this, the importance of an exchange of information about students going abroad between national groups and Movements was particularly stressed. It would enable student workers in this field to have at the same time better contact with them, and to be of real service to foreign students of that category.

c) Special consideration was given to their problem. The fact that they are often unwilling guests in a strange country under most difficult financial conditions (they are often not allowed to work in vacations) and that they are beset by the normal psychological difficulties of refugees makes them particularly needful of attention. Where they are assembled in religious or ethnic groups of their own, it may even be more difficult to integrate them into their environment. The uncertainty of their situation is heightened by the hope of eventual return to their homeland or plans for further emigration. The task of integrating them into the student life of the country in which they are at present living should not be limited to those already studying, but widened so as to include also those who by their misfortune have been prevented from beginning or continuing their vocation as academic people.

2. THE SIGNIFICANCE OF THE PROBLEM

It must be noted that the whole field of work among foreign students, which has yet to be discovered in its entirety, does not only confer present obligations, but also provides great opportunities. Many of the students, particularly in the first and the second categories, will return to positions of leadership in their respective

countries. Their experience abroad will greatly influence their outlook in the years ahead. The various aspects of these opportunities cannot be fully developed in this report.

3. RELEVANCE TO CHURCHES AND S.C.M.s

Time allowed only a very brief outline of the opportunities and obligations of Christian groups and churches in this respect. The great diversity of these problems as between various countries made detailed suggestions impossible. A few points, however, were felt to be of general importance:

a) *Opportunities for evangelism*

The opportunity of presenting to these foreign students the message of the Gospel should be carefully studied and methods of approach should be very sensitive to the particular situation. There is no doubt that evangelism cannot be separated from the students' need for spiritual and material help, pastoral care and simple human contact and friendship. It is through the determination and discipline, the continuity and earnestness, the unsentimental interest and real friendship that our Christian faith should become apparent and meaningful, rather than through mere proclamation. Special study was recommended of the possibilities of approaching Moslem students who are increasingly represented among students from abroad.

b) *Stabilization by witness*

The particular problems arising for Christian students from colonial or newly-independent countries have already been mentioned. Their faith must be stabilized by our Christian witness. Identification of Western culture with the Christian faith on their part must be explained as being erroneous, and a Christian interpretation given. The overseas mission fields in which the churches are very active in the work of witness and nurture are now brought to our own doors by these foreign students. To discontinue this work among these young Christians within our gates would be fatal. Here is the unique opportunity to train Christian leadership in all walks of life for countries with small Christian minorities, and the loss of one student over here may mean the loss of many more Christians when he returns, disappointed, to his own country.

c) *Orthodox refugee students*

The commission's attention was also drawn particularly to Orthodox refugee students in Europe and America. Being mostly believing Christians, firmly grounded in the Orthodox faith, they present a challenge rather to ecumenical work than to evangelization or witness. It was pointed out that, in some areas at least, ecumenical endeavour was being confined more and more to Protestants. The formation of a new organization of world Orthodox (Syndesmos) with its national offices and headquarters provides all the necessary information for the integration of Orthodox students into ecumenical activities of all kinds.

Inter-Racial Conference of Church Leaders in South Africa ¹

The Inter-Racial Conference of Church Leaders held in Johannesburg December 7-10 broke new ground in both race relations and church cooperation. For the first time since racial and national tensions became acute, all the churches (except the Roman Catholic) — including Afrikaans-speaking, English-speaking, Native African and Coloured — came together for three days to face common problems. Of approximately two hundred delegates, sixty were from the Bantu (Native African) churches.

The conference was planned and convened by the Dutch Reformed Church, the largest denomination, which embraces about half of all the Christians of European background. The co-chairmen were Dr. C. B. Brink, Moderator of the Dutch Reformed Church of Transvaal, and the Most Reverend Geoffrey Clayton, Archbishop of the Church of the Province (Anglican). Two of the important addresses were given by Bantu pastors.

The holding of the conference was in itself a remarkable achievement. Up to the present time there has been no organ of consultation or cooperation among all these churches. The churches of different European origins — British and Dutch — have been seriously divided both in language and in policies and have had little contact with each other. Both of these groups of white churches have been largely isolated — except for the presence of the missionaries — from the churches of the Native Africans (Bantu) and of

¹ From a news release of the World Council of Churches.

the Coloured (mixed) population. In view of these cultural separations, this unhurried consultation among all the groups is regarded in South Africa (to quote an Afrikaner pastor) as "almost a miracle".

A marked characteristic of the conference was the frankness with which all groups expressed themselves. The Afrikaans-speaking and the English-speaking representatives did not hesitate to voice sharply opposed views on the controversial political issue of apartheid. The Bantu pastors were completely candid in calling on the white churches to help them secure justice in such matters as employment and land tenure. Notwithstanding this great freedom of utterance there was little or no tendency to recrimination. The biblical admonition to "speak the truth in love" was practised to a gratifying degree.

The theme of the conference was "the extension of the Kingdom of God in multi-racial South Africa". The most unifying element in the discussions was the common concern for more effective missionary work among the non-Christian half of the Bantu people. One of the grave missionary problems which both the white and the Bantu churches face is the rapid spread of new and bizarre separatist sects among the Natives. Many of these sects have only the most nominal connection with Christianity. Some of them have a heavy accent on ancestor worship. No fewer than 1,237 of these separatist groups are known and others are springing up almost every month. Most of them are very small, often consisting of only a hundred or so members, but they constitute a serious obstacle to the growth of the historic churches.

The main constructive outcome of the conference was the unanimous decision to create a continuation committee as a permanent agency of consultation and cooperation in such matters as the participating churches may agree upon. The continuation committee consists of seven members, representing the English-speaking, the Afrikaans-speaking, and the Bantu churches. It is instructed to arrange a similar conference at least once in every three years. It is expected that at the next conference a more formal organization, with a constitution to be officially ratified by the churches and with a permanent headquarters, will be proposed. Meanwhile the continuation committee has been given authority to convene consultations on specific matters, to explore the formation of inter-church study groups to study the practicability of inter-denominational training for Bantu church workers, and to initiate a discussion with the separatist groups among the Bantu.

Among other proposals approved by the conference were the holding of an annual evangelistic campaign simultaneously by the

churches, and a request to the government to provide an additional expenditure of ten million pounds annually for the social, educational, economic and industrial development of the Bantu and Coloured communities.

On the question of the Bantu Education Act, which is currently much debated and on which there are divergent views among the churches, no action was taken except to record the judgment that the transfer of Bantu education to the state places a great responsibility on the churches to concentrate on their own religious work among children and young people.

The spirit of the conference was summed up in a resolution which called on all Christian persons "to regard and treat every human being with the honour and respect to which we are committed as Christians, and to use every available opportunity to come into real Christian fellowship with one another".

The conference commanded considerable public interest. It was opened with an address of welcome by the Governor-General of the Union of South Africa, Dr. E. G. Jansen. The newspapers carried reports of the more important discussions.

Present by special invitation were two overseas guests, Dr. Norman Goodall, of London, representing the International Missionary Council, and Dr. Samuel McCrea Cavert, of New York, representing the World Council of Churches. Both were invited to address the conference on ecumenical aspects of the questions under discussion.

TRAVEL DIARY

The Federation around the World

KYAW THAN

Between February and September of last year I circled the world — and then was off again to Great Britain, before I finally returned to Geneva eight weeks ago. Now I look back with deep feeling on those crowded days, on the multitude of stimulating encounters and varied experiences dotted along the travel route, on the thoughtful walks and conversations with S.C.M. members and friends in many countries. And I wonder if it is wise or fair to try to compress into one travel diary my visits to West Pakistan, Australia and New Zealand, not to mention the stop-overs in between, for each is deserving of separate treatment.

Moreover, I, who since birth have called the warm, sunny tropics my home, have been “privileged” to spend three snowy winters within ten fleeting months! The reader will not blame me that this is also a belated travel diary, but rather his indulgence will surely accompany the recognition that it is a miracle that I am still alive to tell the tale!

The land of the crescent moon

I travelled north to start my journey south, and boarded the plane for Karachi in Amsterdam. While there I saw beneath the bridges canals frozen into a bed of ice, and at six o'clock the next evening I was back in the tropics, where the fans of the airline hotel vainly endeavoured to keep the temperature down for visitors from cooler regions. There is no organized S.C.M. branch in Karachi, and a message from the Pakistani S.C.M. leaders at Lahore directed me to proceed by train to Rawalpindi, eight hundred miles north-east and further inland. There the principal of Gordon College was my host. This Christian college was planning to send a staff member to the W.S.C.F. consultation on student work in Asia, which was to be held in April in Thailand, and Moslem students were cooperating with S.C.M. members in raising funds for this project. I also

visited Sialkot and the city of Lahore, where the two other Pakistani S.C.M. communities are found (there are none in East Pakistan). Had it not been for its own geographical location and certain other advantages of Karachi, Lahore, with its large population, extensive commercial activity and ancient tradition, might very well have been the capital of Pakistan.

In Pakistan, with its national flag bearing the Moslem emblems of the star and the crescent moon, and with its skyline of mosques and Moslem architecture, one is constantly made aware of the predominance of Islam among the people. Even a passing visitor may get inklings of two understandable trends in the nation's climate of thought. On the one hand there is a cry for orthodoxy. Traditional Islamic principles and practices are being propagated widely. At one Christian college the Moslem students were threatening to strike because they felt the college administration was not being sufficiently cooperative in their plans to hold on the college premises regular opening Moslem prayers for students. On the other hand, there are evidences of a tendency to reinterpret Islamic ideals in a modern context. At one college the Moslem co-eds usually remove the veils they wear outside when they arrive, and go about bare-faced until they leave the college premises for the day. It is obvious to the visitor that the practice of women veiling their faces is fast disappearing in Pakistan.

My visit coincided with the observance of the Universal Day of Prayer for Students by the Pakistani S.C.M. The main service was held in the Episcopalian cathedral at Lahore. The Archdeacon, assisted by students, conducted the worship, and as I meditated on the text for the day, memories of my recent visit to student groups in Eastern Germany crowded into my mind. Some weeks before my landing in Pakistan, I had been in East Germany, riding with a professor of theology who had often declared in no uncertain terms the disagreements between Christians and Marxists on the question of the nature and destiny of man. We were in a car provided by the university of Jena, where Goethe taught and from which Karl Marx received his doctorate, and as we sped along the Reichsautobahn we were thinking about the words of Jesus: "Many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob..." Regardless of the political or geographical context in which the Church exists, He gathers His own. Whether we come together in a land under the hammer and sickle, or under the Swiss white cross, or under the star and the crescent moon, before His throne of grace and in the hour of prayer we are all one in His Name and in His Spirit.

To the country of tiered umbrellas

When I left Pakistan my destination was Thailand. But there were two countries in between. Before I left Geneva Harry Daniel, the General Secretary of the Student Christian Movement of India, Pakistan and Ceylon, had written that he would be in New Delhi at the time of my passage through India. When I reached there I found that Harry would not arrive until the following day, but there was still time before my plane left for Calcutta to consult him on the plans for the W.S.C.F. consultation in Thailand. He himself was able to attend and to help in the leadership of the meeting. This conversation with Harry in New Delhi, though short, gave me a renewed impression of the vigorous leadership he is bringing to the S.C.M., and encouraged me further about the prospects for the forthcoming meeting in Thailand.

As the coasts of Bengal receded and disappeared on the horizon, the familiar Burmese landscape emerged under the wings of the plane. For twenty-four centuries the beauty of this region in March has been the theme of poetical works, and the glory of the season was, of course, enhanced by the psychology of the homecoming traveller. At Rangoon the university community was busy with preparations for the concluding examinations of the academic year. The Buddhist Council, which brought Buddhists from Tokyo in the East and London in the West, was in progress. The members of the Burmese S.C.M. who were preparing to attend the Thailand conference found time for a round of talks with me on the final details of the meeting, and I also saw the plans for the new student Christian centre to be built on a site conveniently opposite the university campus.

It was to a similar completed centre that I went when I arrived in Bangkok, the capital of Thailand. The W.S.C.F. consultation was the first international meeting to be held there. The preparations were well under way, with Ray Downs and his Thai associate directing the operations. I recalled the time back in January, 1953, when, in the shade of a tropical tree near Bombay, Ray and I had looked forward together to this meeting of Asian S.C.M. members. Now it was actually taking place. In spite of the great distances, newly-available funds had made it possible for more countries than originally planned to send participants. The Thailand newspapers carried stories and pictures of the consultation and of the ecumenical work camp held just before it. Buddhism is the state religion of Thailand, but national leaders, together with the inhabitants of Bangkok, took a real interest in these events. One evening

a car pulled up at the consultation centre. On it was a silver-plated plaque bearing the sign of a tiered umbrella. We counted the tiers. Prince Prem, Dean of the Faculty of Arts at the university, had come to the consultation. In Thailand the umbrella signifies rank, and the number of tiers indicates whether it belongs to the Buddha, the monarch or to one of the princes. Buddhism is usually the predominant religion in the lands of the tiered umbrellas. The presentation of the Christian faith to Buddhists is often difficult, as they have a highly developed and refined philosophy, and the W.S.C.F. consultation and the ecumenical work camp provided significant points of contact and understanding with them.

The opportunities for relevant Christian witness through ecumenical work camps; the cooperative approach of the Asian S.C.M.s to evangelism in the region; the interpretation of the Gospel to Buddhists; the Canadian S.C.M.'s cable to the consultation bringing news of its efforts to raise four thousand dollars for the work of a W.S.C.F. secretary in Asia — thoughts of all this stirred me more than the bumpy flight, as the plane sped on to Australia. But there were still two more stops, and at both Singapore and Djakarta I managed to have brief consultations with S.C.M. senior friends or secretaries.

By then I had literally had a bird's-eye view of the physical features of this area of Asia. And along with it there came a growing consciousness of its other characteristics: national sovereignty, renascent religions, social ferment, political strife — and a speck on the horizon no bigger than a man's hand. For the Church in Asia is only a speck on the horizon, but it is also a Church which has experienced, or is coming to understand, the independence of the Word of God and its own total dependence on Him.

Universities under the southern cross

It was night when our plane touched down at Darwin on the northern coast of Australia, and my first impulse was to walk away into the dark and to look up at the starlit sky in search of the southern cross. I was taken to the airlines transit lodge, to be called at dawn to continue on my way to Perth, the capital of Western Australia. Daylight introduced me to the Australian bush and to the "island" of Australia. But what an island! Darwin, but for a few collection of houses mostly on stilts, is in the midst of a forest. From dawn until dusk the journey continued. There was little sign of human habitation in the desert and bush below. While the fringes of this sub-continent have been developed, with cities

tending to spread outward rather than climb upward, since space is no problem, these vast expanses in the interior still present a real pioneering challenge to settlers. The care of such families, scattered through the wilderness, has certainly compelled Australia to develop her "flying doctor" services.

After long hours the bump of the wheels on the gravel shook me into the amazing realization that this was just one more air transit stop in Australia. In Europe it would have been another country, with another language, and there would have been still another stamp in my overworked passport !

There was a gay and sunny atmosphere in Perth, with triumphal arches reminiscent of the recent royal visit. The day after my arrival was University Sunday, and the influence of the gown on the town was everywhere visible. All available space in St. George's Cathedral was occupied by worshippers with hoods, and the governor and vice-chancellor read the lessons. I arrived in Adelaide at dawn, but faithful S.C.M. leaders turned up to meet me at the terminal. The round of addresses, discussions and committee meetings they had arranged for me was complemented by attendance at a performance of "Romeo and Juliet" in the university quadrangle, where I had an opportunity to see further evidence of the talents of some S.C.M. members.

Easter in the fall and winter in the summertime

In Tasmania nature gave me an icy welcome, but the spirit of the students provided all the warmth I needed. I naturally associate Easter with spring, and expect sunny days in June and July. So the south caught me napping — it is too easy to forget that one's own hemisphere is not the whole world ! The meaning of Easter can in the spring be associated with new life in nature, but coming in the fall, in an atmosphere of death and decay in nature, its message of spiritual spring has a glorious significance. This was brought home to me when I read the poem by the Rev. David Thorpe, chaplain at Christchurch, New Zealand, entitled "Dead Leaves Talk".

When I reached the University of Tasmania in May, it was no longer fall but winter. The Antarctic Ocean was now my neighbour, and on top of Mt. Wellington I renewed my acquaintance with snow. The Movement in Tasmania had arranged a week-end conference for the time of my visit. A Hindu and a Moslem student came with others to the meetings, and the warmth with which they were received by S.C.M. members was certainly the important

factor in their readiness to join in the Bible study, to listen to the talks and take part in discussions. In the states of Victoria and New South Wales, with their universities at Melbourne and Sydney, more conferences had been organized to coincide with my stay. At these gatherings the prepared studies on such themes as "Behold the Man" and "Jesus and People" always led the participants back to meditation on the Scriptures and the biblical interpretation of the nature of man and his ever-recurring encounter with God who visited him.

The periods between conference sessions of deep reflection were often marked by peculiar incidents. At one place I saw a group of co-eds chase the conference secretary, tie him to a chair on the lawn, and put a white cloth around his neck. When I reached the spot a sharp razor was levelled at his throat and his lathered cheeks were bleeding in more than one place. My concern abated only when I discovered that they were carrying on a fund-raising campaign for World University Service, and that the man himself, though protesting violently, was thoroughly enjoying the "barberous" attentions of the fair sex!

At another time old textbooks, silk scarfs, and all manner of other queer and commonplace objects began to appear from every direction. Crowds gathered around someone who was standing on a rickety bench shouting above the din. His beaming eyes ranged over his audience, fastening on each in turn — on you, on your neighbour, then back to you again! The Indonesian auction was in progress! As usual, the proceeds were to go for the promotion of inter-Movement cooperation between Australia and Indonesia.

My next stop was at Armidale where there is a university college. In addition to the usual appointments, at my request a friend took me to a settlement of the aborigines. I went into one of their homes (if those ramshackle buildings could be so called), and these brief contacts with the people left me with a mental picture which I captioned "a people without hope". The state, the church, and some interested groups, including the National Union of Students, are developing enlightened approaches to their needs, but it seemed to me that the domination of a superior culture and their sense of inadequacy in the face of great odds have through decades squeezed out of them "the will to live".

Canberra, the federal capital, and Brisbane, the higher educational centre in Queensland, were my last stops before flying to Auckland, New Zealand. My visit to the Australian Student Christian Movement provided me with more food for thought during the flight. Though geographically close to Asia, Australia, as a

result of historical "accidents", has found herself culturally a part of the Anglo-Saxon world. At the same time political developments in the region have forced her to take seriously her geographical location and her relations with her neighbours. In the student field, proximity and arrangements within the Colombo Plan have resulted in increasing numbers of Asian students attending Australian universities.

The spiritual climate offered these students ; Christian insights in new political relations ; the regional inter-church cooperation between Australia and her neighbours ; the possibilities within such a regional development for questioning narrow "Asianism" on the one hand and "sentimentalism" on the other ; the unique opportunities for creativity offered a university Christian community in a comparatively young land near to countries with ancient cultures — these thoughts jostled one another in my mind as I flew on with the south winds towards New Zealand.

Auckland, the northernmost city in the Dominion, was my first stop. Peter McKenzie, the General Secretary of the Movement, was on the spot to take me around to the four centres of higher education : Auckland and Wellington in the north, Christchurch and Dunedin on the southern island. The combined area of these two islands is greater than that of England and Scotland together. Here Presbyterianism and Anglicanism have changed geographical positions, for Dunedin in the south presents a Presbyterian atmosphere to the visitor, while Christchurch in the Canterbury plains of the north seems to breathe Anglicanism.

In contrast to the unfortunate aborigines of Australia, the Maoris in the Auckland area are thriving, confident, and proving themselves conscious of, and adaptable to, modern trends. There are a number of Christians among them, some of them at the university and in touch with members of the S.C.M. During my visit to some schools I was interested to see that New Zealanders, whether of Maori or British stock, are all equally enthusiastic about the *hakas* (traditional Maori-spirited war dances) which were performed on the spur of the moment for my education.

When the students and senior friends from different Christian traditions came together for the Universal Day of Prayer for Students at Wesley Church, Wellington, the order of service used was familiar to me, for I had already taken part in a similar observance earlier in the year in an Episcopal cathedral in Pakistan. I referred in my address to the part played by New Zealand in the early days of the W.S.C.F., and I later discovered among the senior friends who attended a former New Zealand

delegate to the 1922 W.S.C.F. General Committee meeting in Peking. At Christchurch, at the end of my meeting with the Auxiliary members, an elder, proposing a vote of thanks, told of his encounter with an earlier Federation visitor to New Zealand — John R. Mott !

In addition to the meetings set up for the university members, the S.C.M. also arranged sixth-form conferences, with attendance in some places reaching three hundred.

Considering the fact that the total population of New Zealand is only about three and a half million, the S.C.M. in the Dominion has established contacts with a substantial community of university and school members. Though separated from Geneva by thousands of miles, they are movingly aware of their fellowship in the W.S.C.F. Surely such Movements do not exist because of the Federation, but rather the Federation exists because of their faithfulness and vitality.

When the time came for me to leave snow-blanketed Dunedin, one of the southernmost S.C.M. centres in the Federation fellowship, my mind was crowded with impressions. After such a series of visits I wanted as much time as possible to sort out my varied recollections before my coming engagements in North America. Hence a second July 23 in my calendar, as I crossed the international date line, was most welcome. The meeting of the Federation Executive Committee, specialized consultations, the Second Assembly of the World Council of Churches, and the S.C.M. Council meeting in Canada followed one another in rapid succession. Then came Geneva. But by that time I was only about three weeks away from the "Mission '54" meetings of the British S.C.M. to which I had promised to go.

My American friends asked me what I thought of the United States. I happily confessed that I never saw the country — I only attended some ecumenical meetings which took place there ! My only comment would be that, after three successive winters in one year, I rejoiced in the heat of Evanston ! Until I have made a real visit there, my American travel diary must wait.

SOUTH AFRICAN TRAVEL DIARY

PHILIPPE MAURY

Part II

Before going to Durban, the capital of Natal and a beautiful port on the Indian Ocean shore, I paid a short visit to Michaelhouse School, a rather large church high school organized on the pattern of English public schools. When I addressed the several hundred boys in the chapel after compline, I felt I had been transported to one of those aristocratic and conservative institutions so difficult to understand if one is not English. I really felt as if I had just crossed the channel from France, instead of being far south of the equator. While there I had an opportunity to meet with Rev. William Burnett, chairman of the English medium work of the South African S.C.A. and chaplain of Michaelhouse School.

Rev. Sidney Hudson-Reed, Baptist minister in Durban and a former secretary of the South African S.C.A., drove me to Durban, and on the way we had what was for me a very illuminating conversation on the South African religious situation. As we spoke about evangelism, conversion and theology, I saw very clearly that, while there certainly are some differences in theological thought, and especially in theological emphasis, between South African Christians, particularly in the S.C.A., and Christians in other parts of the world, for instance in Europe, these differences are not as deep as they may appear at first sight. Difficulties which arise between us so often result more from the use of different vocabularies, or what is worse, from the use of the same terms with different meanings, than from any basic religious disagreement. Here again the isolation of South Africa from the rest of the world is the great obstacle to be overcome. However, it will be necessary for representatives of South African Christendom to raise with Christians from elsewhere some of the questions they have about our basic conception of Christian life. For instance, the words conversion, regeneration and dedication are used today in South Africa much more often than in Europe. Why is this so? My first reaction is one of uneasiness before what looks to me like Christian individualism or emotionalism, like an emphasis on man's own part in his salvation rather than on Christ's reconciling and redeeming act. But on

second thought, I wonder whether we have not a lot to learn from South African churches, which have probably kept much more than most others a sense of the necessary decision which faith implies. I am sure, in any case, that conversation, exchange, confrontation can only be fruitful for all participants.

Durban

In Durban, as everywhere else, I met with church ministers. Anglicans, Dutch Reformed and Free Church ministers, including several Bantus, had gathered to hear about the Federation and the ecumenical movement. I was particularly happy to get acquainted with Rev. Mwuse, former secretary of the Bantu section of the S.C.A., with whom I visited two African institutions in the neighbourhood of Durban, the Inanda seminary for girls, and the Ohlange boys' high school. In Durban I also had my only opportunity to visit an Indian school. I had a delightful afternoon with a large group of high school girls, half of them Hindu or Moslem, telling them about India, the Indian S.C.M. and our Christian work in Asia. I cannot possibly list all the schools, both European and African, which I visited and where I addressed sometimes the whole student body, sometimes only S.C.M. members.

At the University of Natal I was very fortunate to be the guest of Professor N. H. McKenzie, warden of the men's residence. This gave me an opportunity to live among students and to see a good deal of them informally. I was also able to talk at length with the S.C.A. branch leaders, to hear about the difficulties they encounter, and to try to give them some advice. This very lively and devoted group carries on a typical S.C.M. program. They do Bible study, have speeches or discussions on subjects in the field of education or politics which are of concern to students, hold regular prayer meetings, and are much concerned over evangelizing their university. But they feel shattered by the profound indifference or even apathy of the student population in Durban. I gathered from what they said that it is almost impossible to arouse any kind of interest among students who are not already convinced Christians, for anything but relaxation and pleasure. In this South Africa, which still gives the impression of being a deeply Christian country, there are already such manifestations of the undermining work of de-Christianization and spiritual destruction.

One evening I spoke in the university to a public meeting organized by the S.C.A. to which all students and teachers had been invited. Only a relatively small group was present, and at many

points in the discussion it was obvious that for a great many university people Christianity is something entirely irrelevant and outmoded. Perhaps the deepest impression I received at the University of Natal was that the most pressing task of the S.C.A. is direct evangelistic work, and that the field there is as difficult as in any of our secularized European countries.

Students and politics

I had one of my most challenging evenings at Wentworth Medical School, a non-European institution related to the University of Natal. It was established only two years ago and is already doing a remarkable educational work under the leadership of first-class professors, several of whom are old friends of the S.C.A. I had been asked by the students there to speak about Christians in the world struggle. It was striking to see among the many Bantu and Coloured students several Europeans who come regularly from the University of Natal to participate in S.C.A. meetings. Here indeed was evidence of the effort being made by the Durban S.C.A. to establish and strengthen contacts with non-European students. But the most striking memory I have of this meeting is of the long discussion — almost two hours — which followed my speech, and which would have continued on into the night had I not left about midnight because of an early morning appointment. It was, of course, not surprising that these non-European students were so concerned about political matters. Nor was I surprised to find several of them bitter about the political attitudes of churches and Christians. But I was deeply and positively impressed by their desire to learn more, and to make the necessary effort to understand the point of view of people with whom they disagreed. It seems to me that if the South African S.C.A. can speak to these students without avoiding what obviously is one of the most burning issues in South Africa, if it does not limit itself to an analysis of the implications of the Christian faith in the so-called spiritual realm, but tries to learn what it may mean in all walks of life, it will find a very responsive audience among these students, and will be able to carry on a conquering evangelistic work among them.

I cannot mention all the people I met personally. I was amazed to see how many ministers, professors, teachers and doctors, not to speak of missionaries, now working there, are former members of the South African S.C.A. or of the British S.C.M., and still think of these as the places where they learned what it means to be a Christian. I would mention, however, my joy at meeting Margaret

Nash, who until a few months ago was secretary for the English medium work of the South African S.C.A., and whom I had come to know during the several weeks of ecumenical conferences in India at the end of 1952 and the beginning of 1953.

African students

The next stop in this South African tour was Fort Hare, the only African university college in the whole Union, located in the eastern part of Cape Province. Unfortunately I could spend only a short time there, but I was still able to meet with the professors and students and to visit two neighbouring missionary institutions at Lovedale (Scottish Presbyterian) and Hillstown (Methodist). Both institutions, set in the midst of a native reserve, with its beautiful but poor landscape, include primary and secondary schools and various technical institutes. In both places very active S.C.A. branches are carrying on valuable work, and are only prevented from doing more by financial difficulties. However, fortunately they can count on the help of excellent missionaries and, particularly in Lovedale, a whole team of first-class professors can guide them.

I was especially happy at Fort Hare to meet with the newly-appointed secretary of the Bantu section of the South African S.C.A., Johannes Scheepers. It is typical of the present situation that the only full-time secretary of the Bantu section is not himself a Bantu but an Afrikaan. We had a very friendly and helpful conversation, during which I learned a good deal about the work of the S.C.A. among African students. In spite of the financial difficulties I have mentioned, there are at present sixty-four local branches, mostly of high school level, and more than 6,000 members. Every year several regional conferences are held, and the first general conference of the Bantu section will be held in July, 1954. Most of the financial burden of this work is carried at present by the other sections of the South African S.C.A., particularly the Afrikaans-speaking one. It is quite obvious that one secretary cannot do the work in this vast country. I think that at least three secretaries are needed, and that provision should be made in their budget for car travel. This may be one point where help from the Federation should be considered and might bear much fruit.

My conversations with Hans Scheepers and with Principal C.P. Dent and other members of the staff of Fort Hare helped to make me a little more aware of the particular problems and difficulties of the students, before I met with them. Of the 350 students at Fort Hare, about fifty are members of the S.C.A., and at least

half of the total student population are practising Christians. Very few are openly atheistic or agnostic. They are mostly indifferent to religion, but it is always possible to reach them when speaking on some of the burning issues with which they are confronted. Fort Hare is obviously one of the critical spots for South Africa and its racial problems. For instance, the campaign of passive resistance carried on in recent years has had wide repercussions here, and there are often days of tension, if not violence. This institution is, of course, ridiculously small in proportion to the educational needs of non-Europeans in South Africa, and until now it has even been serving the needs of the African population beyond the borders of South Africa. However it seems probable that in the future it will be open only to students born in the Union. But though small, it is without doubt one of the centres where the future of Africans is being shaped, and therefore represents one of the major responsibilities of the S.C.A. I only hope that the constant burden of inter-racial tension will not be an insuperable obstacle for the evangelistic work of the S.C.A. in Fort Hare, and that the necessary financial resources for it will be found either in South Africa or elsewhere.

Rhodes University

From Fort Hare I went by car through a wild and often deserted landscape to Grahamstown, where Rhodes University is located. I stayed at Livingstone Hall, the theological students' residence at the university, and again had many personal contacts with the students. In addition to meetings with the S.C.A. and the churches, I was to deliver in an official university session the Peter Ainslie Memorial Lecture established a few years ago by the Disciples of Christ Church in memory of one of the pioneers of ecumenism. I had been asked to speak on "Christian Witness among Intellectuals". It was very impressive for me to enter the lecture hall in a procession of the university faculty in full academic dress, and for an hour and a quarter to address this large audience which listened with unflinching attention. I am only sorry that I do not know whether I was understood by all, or even a few, for the program did not include any discussion period, and I can only judge from the reaction of some friends who were already convinced of what I tried to say.

But for me the real joy at Rhodes was the many informal meetings, some of them unscheduled, which I had with professors, ministers and students. We met in the dining hall to which my residence was attached, in the senior common room at the university, in the S.C.A. barrack, in the theological students' common room,

and on one unforgettable evening at a Braaivleis (roast meat in Afrikaans). This is a typical South African custom during which sausages are cooked over the embers of a wood campfire and marvelous fellowship is created.

During these days I was very impressed with the profound spiritual and intellectual life of Rhodes University and especially of its theological students, not only those in the joint faculty of theology, which includes a number of denominations, particularly Methodists and Presbyterians, but also in the other theological seminary of Grahamstown, St. Paul's Theological College (Anglican). I think I felt in Rhodes University more than anywhere else in South Africa that atmosphere of peace which is so conducive to sound study, although this may have been the result of my own more relaxed schedule. I am sure in any case that the work being done there by the S.C.A. and the churches is of real significance and value for the whole of South Africa.

Stellenbosch

It was rather disappointing to have to fly from Port Elizabeth, the nearest city on the coast, straight to Cape Town, and not to have an opportunity to go by car on the wonderful road which follows the southern shore of Africa. At the Cape Town airport I met my old friend, Fred Liebenberg, who until a few months ago was General Secretary of the South African S.C.A., but who had to give up this responsibility for reasons of health, and is now its adviser and publications secretary. He had been kind enough to come to the airport with W. S. Conradie, Dutch Reformed minister and his successor as General Secretary. We immediately drove to Stellenbosch, headquarters of the S.C.A., and one of the two major Afrikaans-speaking universities. I was the guest of W. S. Conradie for about a week, and I can never be sufficiently grateful for this opportunity to share in the life of an Afrikaan family, and to take part every day in family prayers, so moving for me even though I could follow only in spirit without understanding the words.

Almost immediately after my arrival at Stellenbosch, I attended the regular Bible study leadership class in which leaders of small Bible study groups prepare themselves under the direction of an expert, in this case Dr. J. S. Gericke, a faithful leader of the S.C.A. and an official of the university. More than one hundred students were there, and I was struck by the seriousness with which they took their responsibility for Bible study. I was able to tell them

about some of the new forms of Bible study being used in various parts of the world which might be of profit to South Africa.

On the following day I had the good fortune to go with several leaders of the S.C.A. to visit two high school camps, one for boys and one for girls, which were meeting in the neighbourhood. I not only enjoyed the glorious mountain landscape (some of the barren rock peaks with their almost lunar aspect reminded me of my own birthplace in southern France), but I was particularly happy to have at least a glimpse of these school camps which everyone told me are the backbone of the South African S.C.A. It is in these camps, which bring together regularly for several days hundreds of boys and girls, that the fundamental religious work is done through which the membership of the South African S.C.A. is recruited, and I do not know how many times students, S.C.A. leaders, and ministers told me that it was in these camps that they became Christians. It was moving to see little groups gathered in various corners of the camp grounds reading the Bible. I was particularly impressed by how much the camps seemed like large families, and I am sure that the friendships made there will last a lifetime. In both camps I talked about suffering Student Christian Movements in the Federation, urging these boys and girls both to be thankful for the opportunities God has given them and to try to do something by action and prayer for these less privileged Christians.

On another day I had an opportunity to go with the Conradie family to Fransch Hoek, an old French Huguenot settlement, where a memorial has been built reminding South Africa that it had been a place of refuge for persecuted Protestants from France. I felt curiously at home in that small valley with its old farms, many of them with French names on their gates, dating back to the first days of European settlement in South Africa.

But most of my time at Stellenbosch was spent with university students and at the headquarters of the South African S.C.A. It is indeed an impressive building, which includes offices, a student hostel, a book store and a student restaurant. One cannot but be overwhelmed by the amount of effort and enthusiasm represented by this great achievement. I was astounded also when Fred Liebenberg led me through the store-room of the S.C.A. publishing house and I saw the hundreds of thousands of books ready for sale. In Stellenbosch a Federation visitor must inevitably be conscious of the very considerable force which the South African S.C.A. represents in the country. I felt it also during the session of the Executive Committee which I was invited to attend. During the long time spent discussing financial matters, I could gather some-

thing of the extent of the work of the Movement, with its many student centres, secretaries, book stores and magazines and its very large membership.

One of the purposes of this session was to give me an opportunity to discuss with the S.C.A. leadership the relationship between the Federation and the South African Movement. I was not sure what would happen in this meeting. From correspondence I had learned that elements in the English-speaking section had questioned the relationship of the South African S.C.A. to the Federation on the ground of theological differences. It was a real joy for me during our conversation at Stellenbosch headquarters to see that such lack of confidence is not characteristic of the majority of the S.C.A., which has clearly decided to stand faithfully by the Federation. This does not mean that there are no criticisms of the Federation, sometimes valid ones, made at its weak points, but fundamentally the union which binds South Africa to other Movements in the Federation is unchanged.

We also spoke together about racial problems, and I tried to convey to them some of the difficulties which other Student Christian Movements find with the racial situation in South Africa and the attitude of the South African S.C.A. I think one very fruitful result of this conversation was a plan to initiate a correspondence between the British S.C.M. and the South African S.C.A. about racial questions; it is hoped that other Movements may eventually join in the conversation, and that it may lead in the future to the organization of an international conference on these problems. This project may also help to overcome South African isolation. In addition we made plans for more frequent visits by Federation secretaries to South Africa, and for the organization in the not too distant future of Federation conferences there, and talked of the possibility of Federation financial help for the work of the Bantu section.

On the occasion of this Executive Committee meeting I had a chance to speak with J. E. Plaatjes, secretary for the Coloured department of the S.C.A., about the work of this smaller section, which has fifty-eight branches in teacher training colleges, high schools and upper classes of primary schools, mostly in Cape Province. I also spent a short time with Haas Burger, secretary of the Student Volunteer Movement of the S.C.A. We spoke about the ways in which the missionary work of the S.C.A. could be developed, both in the recruitment of missionaries and direct evangelistic work outside of universities and schools.

I met with university students on at least four occasions. One evening I spoke to a large group of several hundred about Christian

students in the world struggle, with a long discussion afterwards, and another I spent in informal conversation in one of the student residences of the university.

One of my most interesting experiences was a visit to SABRA (South African Bureau on Racial Affairs), which is the Afrikaan equivalent of the English-speaking South African Institute of Race Relations. The stimulating conversation I had with some of the experts who constitute this bureau helped me not only to understand some of the technical aspects of the racial situation, but also to see once again how greatly over-simplified is the picture we outside of South Africa generally have of the attitude of the Dutch Reformed Churches on race matters. I could see, on the one hand, that there are many shades of opinion even within a specialized organization like SABRA, but that, on the other, conversation is possible, even on this most difficult problem, and that these Christian experts are quite willing to make an effort, not only to explain what they think and try to do, but also to understand the objections or criticisms of other people. I cannot say that I was convinced by the arguments advanced by SABRA representatives, but I am sure that, even if the racial program supported by Dutch Reformed Churches seems to me utopian, I must respect the honest concern of these Christians to work for the best interests of all peoples in South Africa and to avoid any form of exploitation and injustice.

Cape Town

My last days in South Africa were spent in Cape Town. I found there a rather complex student situation, since it is the English-speaking branch of the S.C.A. in Cape Town University which entertains the greatest opposition to the Federation. In addition to a meeting with the branch at the university itself, I also talked with the leaders of the S.C.A. about the issues at stake. For several hours we engaged in a very sincere discussion and confrontation of our convictions. I cannot say whether this conversation will have any repercussions in Cape Town, but it was very helpful for me in any case, and I think I now understand better some of the theological and ecclesiastical difficulties involved.

The situation in Cape Town University is further complicated by the existence, not only of an Afrikaans-speaking branch of the S.C.A., which is fully justified by linguistic considerations, but also of a student Y.M.C.A. under the leadership of an Anglican minister. There are sometimes very painful tensions between these various groups, and obviously efforts need to be made to overcome these

barriers and to present a unified witness in this vast university so deeply secularized in many ways.

I was grateful for visits with a number of church leaders of various denominations, and especially the Archbishop of the Church of the Province (that is, the Anglican Church of South Africa). Once again it was a rewarding experience to be so simply and heartily welcomed by Christian brethren. I might also mention the cable car ride up Table Mountain, several thousand feet above the city, with a glorious view on the two oceans and the Cape of Good Hope. I should honestly add that it was not only the beauty of the scenery which was breath-taking, but also the cable car trip itself. As I told my host, Attie Van Wijk, Dutch Reformed minister in the university section of Cape Town, I much preferred the worst imaginable plane trip to the few minutes in that cable car!

Finally, just a few hours before my departure from Cape Town, I had an opportunity to meet with Dr. Dönges, Minister of the Interior in the government of the Union of South Africa, to speak with him about the political and racial situation in the country, and then to attend a session of parliament. I regret in a way that this opportunity came at the very end of my tour, for Dr. Dönges' explanations and very direct answers to my questions and objections would have been very helpful at an earlier stage in my visit.

There is very little to be added to this travel diary. I found time during a few evening hours in Johannesburg between planes to meet with some of the friends I had made a few weeks before when I arrived in South Africa and to give them some of my impressions. I was surprised to meet at the airport Douglas Aitken, General Secretary of World University Service, the organization with which the Federation shares offices in Geneva, who was also on a tour of Africa. The time was all too short, and I was rather melancholy when I said goodbye to these friends and left Johannesburg at dawn in a Comet bound straight for Paris. It was a very pleasant trip in spite of an unexpected stop in Brazzaville, French Equatorial Africa, which at least gave me a chance to see the renowned rapids of the Congo. I would probably have found the journey a little less enjoyable had I known that it was the last trip to be made by a Comet between South Africa and Europe. It was just two hours after my arrival in Paris that one was destroyed over Rome and the order was given to ground them all.

* * *

It is really impossible to sum up all the impressions I gained during this long visit to South Africa. I have emphasized time

and time again that isolation is really the basic problem of the country. Over and over I have stressed how urgent, how essential it is that all possible contact be encouraged between South African and other Christians. I would simply add that while in Europe, in Asia, in America we find it so difficult to understand South African attitudes and conceptions, both theological and political, while there is so often suspicion and tension between South Africa and other countries, even within the Church and the Federation, our basic Christian duty to South Africa is precisely not to be suspicious. This I say not only because suspicion can never be Christian, but also because this visit has convinced me that South African Christians are doing wonderful things for God, are truly Christian, and also because I am sure that we have no right to judge others in a situation which is not our own, and for whose problems all those who know South Africa agree that they are unable to offer a solution. I am sure that, far from implying indifference to South African problems, this means that other Christians, and very specifically other Student Christian Movements, should address to South African students frankly, directly, and without reservations all the questions and criticisms they may have, for I am sure that this kind of direct confrontation will not only help to build a true ecumenical community, but may also be the best contribution we can offer to the solution of South African problems, to the alleviation of the great suffering of this great people.

BOOK REVIEWS

PREACHING THE GOSPEL OF THE RESURRECTION, by D. T. Niles.
Westminster Press, Philadelphia. 93 pp. \$2.00.

D. T. Niles has given us an excellent book, focusing on the very heart of the Christian message, the Good News of the Resurrection. The book is divided into four parts, representing four different perspectives on the impact and meaning of the Resurrection, and presented as four "signatures" which God writes across history in the large, and each man's personal history in particular.

The first, "The Signature of Hope", is more particularly aimed at the preacher than the other three, dealing more intensely with the call of the preacher to preach this Gospel. The committed layman, however, should have little trouble translating this chapter into terms quite relevant to his own situation as one who, though not specifically trained and ordained for the proclamation of the Good News, is still called to witness to it in his relationships with his fellows. When the risen Christ confronts us and lays hold of our lives, there is a shattering of ourselves and "... the various disguises that we wear. We are cultured and know the disguise of religion. But somehow, sometime, somewhere, each one of us comes to his personal meeting with the risen Lord, and there stands stripped of every disguise, beseeching him to depart for whose abiding presence the soul longs."

This is the first movement of death, experienced by each in his own life, which is the necessary forerunner of resurrection as new "enChristed" men, which results from this encounter. We have died with Christ, we have risen with Christ, and in Christ God has blessed us with every spiritual blessing in the heavenly places. We are those of whom the truth is to say, "as dying, and behold we live" (II Cor. 6: 9). It is true that we shall come to our death, which will be the end of this earthly life, but that death will be no more than the physical counterpart of a death we have died already. And the resurrection that awaits us beyond physical death will be but the glorious consummation of the risen life which already we have in Christ."

"The Signature of Death", the second part, asserts that death is the consequence of sin, but also that it is God's provision for

sinful man. "It is because of death that man learns to live by faith in the faithfulness of God. All things undergo corruption; only God remains unchanged and unchanging, so that man who is girt about by death becomes aware of that grace of God which upholds him and over which alone death has no sway. Then, when at the last death comes, man makes his final act of faith, casting himself upon God's grace who, beyond death, will receive with forgiveness the human spirit." Further, death is God's enemy, an enemy now defeated in Christ. "Death is an enemy to be faced victoriously, and if it is a blessing, it is only because in death grace encounters sin." Seen in the full context of the Gospel, the "death of self in the experience of conversion is the key to our victory over death. Paul could say, 'For to me to live is Christ and to die is gain' (Phil. 1: 21) — for when physical death came to him it could not touch him, since he was already dead, and the Paul who lived in Christ was already living in Him who is death's conqueror. To die was not to die at all but to continue to live in Christ, gaining through physical death the enjoyment of the direct presence." "Death is, but death does not rule. It has no dominion over us. He who rules is the risen Lord. In him and unto him we live, bearing witness to the life eternal already become manifest among us, even though athwart all our human living there still lies the signature of death."

But across the signature of death is written "The Signature of Love" (Part III) which challenges death at every step. Mr. Niles gives an interesting and nourishing presentation of the concept of time, going from mere surface succession of moments to much richer dimensions of the present moment lived "at depth". In relation to the love of God, he explores the relationships of love which undergird the communion of saints, and our understanding of heaven, and from these proceeds to some penetrating thoughts on the nature of hell, and also of God's judgment, "always of persons and not simply of their actions". "Thus is death challenged at every step by love: the love of God being set over against the hell within which men continue to shut themselves; men's share in God's work of love being set over against the intervention of death in their earthly lives; the communion of saints being set over against the parting that death brings between those who love; man's love for God being set over against the creatureliness of his existence."

The final section, "The Signature of Life", asserts: "In this great hymn of life and death there are worked out the two themes that belong together: man's dying because he is a sinner, and his living because he is loved by God. It is only as we understand

these two themes as interpenetrating one another that we understand at all the nature of man's life. He lives as one who is about to die. And yet he who is about to die is the object of God's saving work. There is salvation in the presence of death." With some suggestive examination of the problem of man's living in this dimension while "in the world", he concludes, "We must now weave all four themes together, for they belong together in the Christian life. Hope sets life scanning the far horizons, while death gives it depth and cleanness of decision. Love lifts it above the sorrow by which it is surrounded, until it reaches the source of life itself by its single dedication to God."

This brief sketch omits entirely what to this reviewer was one of the chief values and delights of the book, namely, the wonderful array of stories and illustrations which illuminate the text. These help make the book amply satisfying, to a preacher or to anyone who is involved in communicating the Gospel, and as so often happens, the reviewer can report a pleasant reaction to the book on two levels. The first is utilitarian, namely, that a preacher and teacher is always hungry for good stories and illustrations, which are the tools of his work of communication, and this book is a treasure-house in this regard. But it also offers much, not to be *used*, but which speaks directly to the reader, illuminating with new overtones and richness the Gospel and its impact on *him*. Succumbing for a moment to the current superstition that a critic must always say *something* negative, I can only comment that the style of writing, involving many "ejaculatory" sentences, in the midst of which the flow or progression of thought is not always obvious, and the profuse use of biblical references which are liberally sprayed through the text, must have made for some difficulty for those who heard this material in lecture form. As book, however, this problem is not too great, and while one may occasionally find himself saying, "Wait a minute — what was that you were saying?", the chance to double back and explore familiar biblical texts in new contexts is one of the values of this book, which must be considered "highly recommendable" for any serious Christian.

GERALD B. O'GRADY, Jr.

THE INESCAPABLE QUESTION : WHERE ARE YOU ?, by Howard C. Kee. 32 pp.

YOUR FREEDOM IS IN TROUBLE, by Paul L. Lehmann. 39 pp.

YOU, THE NATION AND THE WORLD, by Ernest W. Lefever and Herman F. Reissig. 45 pp.

FAITH, SEX AND LOVE, by William Hamilton. 30 pp.

YOU IN THE UNIVERSITY, by Seymour A. Smith and students. 32 pp.

National Student Council of the Y.M.C.A. and Y.W.C.A., New York, 25 cents each. Set of five booklets : \$1.00.

The aim of these booklets is "to help undergraduate students to see themselves in their present situation". It is an attempt to approach the university discussion from the student angle. How can we bring alive the classical university discussion again in Britain ? we have been asking. How indeed can we begin it on the European continent ? Some believe that one way is to approach the problem of the contemporary university through the eyes of the student himself, the place of the student within the university. The meaning of Christian obedience in this situation is the point of departure.

It will come as a surprise to many in Europe to discover that in the United States this discussion has already proceeded a good way. I make this point, for significantly on both sides of the Atlantic there is a turning from the institutions themselves to the people who belong to the institutions. Of course, this is only one emphasis in the whole discussion. But it is a valid emphasis.

Here are five study booklets which admirably introduce us to an understanding of our relation as students to the university and to society as a whole. Naturally they spring directly from the American situation. They could not easily be transported into every student situation in the world, and the use of slang (admirable in its context) does not help those whose mother tongue is not English. But this is not a valid criticism. The intention is to serve the American situation. They are indeed exceptionally stimulating and thoughtful, bearing the marks of a searching and urgent concern for the university itself and the place of the student within it.

The titles speak for themselves. In *Where Are You ?*, the words of God in the Garden are examined in contemporary terms. The fabricated situations, with the possible exception of the first, state

quite clearly the pressures under which students live, the ethics of decision, the problem of communities within the university, and the tensions that frequently exist between parents and children.

The frank and uninhibited discussion of academic freedom in *Your Freedom is in Trouble* is a striking *cri de cœur*. *You, the Nation and the World* speaks of our existence in a world of international tension and power. It is written from within the American situation and is therefore of interest to non-Americans. Incidentally, how swiftly the political world changes. Already since the booklet was written, the Supreme Court's ruling on segregation in public schools, and the situation in Indo-China modify parts of this study.

There is considerable wisdom in *Faith, Sex and Love*. But has not the genuine desire to "rehabilitate" sex tended to omit an adequate treatment of the reproductive aspect of the sexual act? The influence of Sherwin Bailey is unmistakable, but let us not misinterpret him. And unless I misunderstand the meaning, it is rather superficial to say that babies solve the problem of loneliness (p. 25). But this is an impressive document nonetheless. In the light of Kinsey's statistics, its claims could have a real stabilizing influence.

You in the University seems to take up some of those elements which have not been covered in the other studies, and again it is a useful piece of work. But it is important to see that in this particular study the material of the other four booklets has a real place. The chapters on the situation of the student, the social mill of the campus, the mental maze, and the place of Christian groups within the university are to the point. But in reality, these are only some aspects of *You in the University*. We need the other studies to fill out the picture. Even so there seem to be omissions. Why, in the last chapter, is there no reference to the ecumenical position on the campus? In addition, throughout this material I miss any real study of the importance of professional preparation.

The questions at the end of these studies are to the point. The booklists are valuable for further study (for McCaughey, p. 14, *You, the Nation and the World*, read McCaughey). The format is pleasing and the style arresting. Their contribution to student life on the campus will be considerable, and they are a valuable contribution to the university discussion as a whole.

FRANK GLENDENNING.

BOOKS RECEIVED

The Saving Name, by Hedley Hodkin. S.C.M. Press, London. 124 pp. 7s. 6d. This small book is a collection of twenty-four brief essays and reflections originally written for the magazine of the parish in which the author is the vicar. They range over a wide variety of topics, such as marriage, divine healing and progress, as well as more doctrinal subjects like the meaning of the Cross, the Resurrection, and the doctrine of the Holy Trinity.

Creed of Our Hope, by Merrill R. Abbey. Abingdon Press, New York. 109 pp. \$1.75. This is a phrase-by-phrase interpretation of the Apostles' Creed, by a man who has found in it "a flexible symbol of a growing, creative faith". He says in the foreword: "These chapters interpret this spiritual classic in the light of experience, cumulative and current, in ministering to students and faculty people in a great state university (in Ann Arbor, Michigan), as well as to men and women in the swirling tide of civic and industrial life."

Portrait of Calvin, by T. H. L. Parker. S.C.M. Press, London. 124 pp. 7s. 6d. While the author admits in his introduction that "the number of books on Calvin seems endless", he explains his writing of yet another by the fact that it is a portrait rather than a biography. It develops the idea that the basic truth in the life of Calvin is the essential harmony of the man, that "within the limits of sinful mortality, the unity of his life is astounding; his thoughts, his actions and his intentions point in the same direction. . . He was like an Old Testament prophet in that he proclaimed the Word of God both by words and by actions."

Who Speaks for God?, by Gerald Kennedy. Abingdon Press, New York. 139 pp. \$2.50. This is a definition of the Christian minister today. If a man is to be one "who brings the living Word of God to men and women who seek spiritual stability", he must, the author asserts, speak for persons, for the spiritual values of life, for freedom, and for hope, and each of these points is elaborated in one of the four chapters.

The Bible in World Evangelism, by A. M. Chirgwin. S.C.M. Press, London. 166 pp. 5s. This book is the result of a study undertaken for the United Bible Societies on the place of the Bible in evangelism.

The author has dealt with the subject in three historical periods: in the time of the early Church, in the renewal periods of the Church's life (the Reformation, the Puritan and Pietist movements, and the evangelical revival and missionary enterprise), and in our own time. In a second section he describes, with many illustrations, the use of the Bible by individuals engaged in personal evangelism, and also in concerted evangelistic campaigns, while a third section gives the conclusions he has arrived at through the study.

100 Chapel Talks, by A. C. Reid. Abingdon Press, New York. 304 pages. \$2.95. Each of these five-minute chapel talks, which were originally delivered at Harvard University and Wake Forest College, North Carolina, and were therefore written with the needs of young people primarily in mind, aims to provide a practical application of a brief biblical passage to everyday life.

WORLD CHRISTIAN BOOKS

The Christian's God, by Stephen Neill.

Christian Giving, by V. S. Azariah.

These are the first two in a series of "World Christian Books" sponsored by the International Missionary Council and published by the United Society for Christian Literature and the Lutterworth Press, London. In his preface the general editor, Bishop Stephen Neill says: "Today it is not enough to believe—it is necessary also to understand. From every part of the world comes the demand for books that will help the Christian to understand his faith, to find the answers to questions that he and other men are asking, and to know how to present the Faith to others. The series... is planned to help in this particular area of Christian need. The books are directed in the first place to the "younger Churches", but the old distinction between younger and older Churches no longer really holds. All Churches are faced by the same problems. In all countries the same questions are being asked. The series is specially planned for those who are called to preach and teach, in the hope that the materials given in these books may help them to carry out their task more effectively. But the aim has also been to write so simply that ordinary members of the Church who wish to study their Faith may be able to use these books as individuals or in study groups and so to grow in knowledge and understanding."